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THE ROSTRUM.

From the Weekly Discourse.

A SPIRITUAL SYNTHESIS.

Delivered at Chicago, Sunday, April 18, 1890, by Mrs. Cora L. V. Richmond.

Pythagoras says: "Judge of nothing by its parts, until you wish to measure the whole."

Another ancient philosopher has said: "The universe is made of fragments, if we but view the fragments we know nothing of the universe."

While it is true that it is impossible for man to measure the whole universe, still experience, observation, and, above all, intuition, have shown that the whole is regulated by a harmony which is not perceptible if the parts alone are observed, and yet, when we once have the keynote of that harmony, we can perceive that the whole, even in the parts, is governed by the same power. If you did not know the intention of the builder or architect, you would have no conception of how to associate the mass of debris; mortar, bricks, lumber, all the belongings preparatory to building, with the magnificent structure that is to follow. More subtle still: if you have no idea of painting, and were to see the various pigments of the artist; the canvas, brush, paints, and different preparations with never an outline yet of that which is within the mind of the artist, you could form no conception of the possible use to which these various things were to be applied, and when the results are seen you would scarcely associate the beautiful image upon the canvas with the various unlovely things which seemed to be instrumental in its production.

We might carry this illustration still further and show that even in the problem of mathematics there must be two or more postulates before the result can be known. You cannot arrive at results from one basis alone. In the various experiences of human life, if you take the world in fragments, there seems to be no harmony, and no purpose almost, but the earth reveals laws which the human mind is able to follow, and perceive that there is government or purpose in the whole. The world of human kind seems to be hopelessly incongruous if one were simply to judge of appearances or fragments; there would seem to be no order, no system, no purpose in the human life that is presented to human observation in the extremes, the inequalities, the imperfections, and the various degrees of injustice manifested in every

condition of life. Who could reconcile the peasant and the king, who could harmonize the slave and the master, and who between poverty and the vast accumulation of riches which the world seeks for and which few possess, could ever draw the archway that could be token harmony? Only by broader views, a larger comprehension and an all inclusive sweep of the mind, and by the added light of inspiration can the mind of man become somewhat reconciled to these diverging and incongruous conditions.

In regard to spiritual existence, it has been customary for the world to conclude that all things are settled at death; that the states are final; that the spirit world is authority; and whether harmonious or not, must be accepted as such. The literal heaven of the scriptures, as interpreted by church authority, has not served, however, to satisfy the world of mankind that there is absolute harmony in that which is called revealed religion; and the various disturbances that have grown out of church authority must clearly show that the human mind, either has not been able to grasp the theological problems as a whole, but only in parts, or that the problems have not been properly or correctly stated. Materialism offers little better refuge, for even supposing there is no moral authority, no responsible head for that which is in the universe, the fact that nature can

make such a mistake undermines the faith of the materialist as certainly as the shortcomings of the theological deity undermined the faith of the theological student. There must be a futility somewhere. The mind of man must believe that somewhere there is harmony and rest. To find that somewhere is the object of all theological inquiry, and the object even of all scientific investigation. The ultimate solution of science has not been found, the ultimate essence of life has not been discovered, and even the primal atom is only hypothesized, while the results in their finalities are not even dreamed of. We talk about primal elements in science as though they really had been discovered; as the primaries which chemistry has observed or discovered seemed to be insoluble and not composite; but undoubtedly the time will come when even those elements that now seem to be primal will be found to be the result of other composite elements, and that the real primal essence will be discovered, not by science, but by intuition. When we speak about ultimate science, the nearest approach to that is mathematics; yet mathematics deviates to the degree that the human mind in its computations, however correct the premises, however correct the application, is still never able to observe absolutely the manifestations of the universe, something intervenes to cause a deviation; and that something is that which the human mind is in pursuit of.

It seems to me that the principal thing which Spiritualism has done for the world has been to open up a larger realm and a wider view, deeper and higher possibilities in connection with spiritual things, and to show that the supposed limitations of past inspiration would not be a limitation of deity, or of inspiration, but only the channels through which they came and the lack of the understanding of them when they came, and that if we have correct propositions, everything bends before them. The only correct complaint among church people about Spiritualism is that it has no authority; that is very true of it, authority has been the curse of the past, i.e., man-made authority. And it is because Spiritualism has largely done away with this that the church is making haste to adjust its creeds and dogmas to the larger realm of human observation to-day. Another great good is that Spiritualism distinctly maintains the individuality of existence with all conditions and states incident upon existence, that in order to exist after the change called

death one is not obliged to perform an impossible change in his state or condition.

While there is a great deal that is crude, very much that is imperfect in the ordinary acceptance of Spiritualists concerning the spirit life, still it is not more crude than the minds in which the thought exists, or the state in which the spirit may find itself when released from the body. To suppose that all spirits are alike, or are divided into two classes, and that all in each of those classes are alike; to suppose that heaven or hell are the only determinate points; and that every soul is traveling toward one or the other, is that which Spiritualism has utterly undermined. The conditions of future life are included in the proposition, that the entire human race has spiritual as well as physical existence.

Then again great many people are perplexed about the seeming incongruity of spiritual manifestations, and some say: Oh, I care nothing about the grosser manifestations, I like inspiration, I like that which is refined; another says: We've had enough of preaching, we have had sufficient prophecy and inspiration in the past, let us have facts; this is the basis upon which we can predicate our ideas. Between these two extremes are all the different gradations of the human mind. Now, it has never occurred to those who criticize the discrepancies or incongruities of the manifestations to suppose that the manifestations are adapted to individuals or to the states of earth, instead of supposing that they are the result of all that can be done by the powers manifesting. Either the spiritual manifestations are an intended demonstration, and as such, are adapted to that which they are intended to show, or they are the result of such kind of accident or incident as you are accustomed to think may lead a man to do all that he can, and when he cannot succeed he must yield. Either spiritual manifestations are the result of harmonious action of a universal principle set in motion by intelligent powers who know what they are doing; or they are the result of natural evolution, according to the materialist, of a new faculty in the human mind, and man has discovered them. If man has discovered Spiritualism that is sufficient reason for its being incongruous; if it is a spiritual demonstration then the seeming incongruities are not to be judged in their parts, but as a whole.

"Why," says the theologian, "must there be a descent to the gross forms of physical manifestations, to the tippling of tables and the moving of chairs and the writing and various sounds, and even the materialization of forms, have we not the prophets and the Saviour? But if you read your bible, which we trust you do if you are church members, you will find that the 'signs and tokens' were as much sought for then as now, and that the manifestations that would seem to be crude and sensuous to the very spiritual mind, nevertheless, occurred not only in the days of Moses and the prophets, but in the time of Jesus also, that the miracles and the working of wonders, and the various attestations of spiritual power, were sought for then as now, and that had the church not insisted upon sealing up the fountain of inspiration you would find that these 'signs and tokens' had continued very far into church history; in fact, all the way down to the present day. There could be no more natural manifestations than the men who walked, and talked, and visited with Abraham and Lot; not only appearing in the forms of men, but partaking of refreshments and sharing their habitations; but still these were angels. There could be no more physical manifestations than those that were permitted Aaron to work in the presence of the rebellious children of Israel when they were clamoring for the signs that Moses would not give, and during the time that Moses was upon the Mount of Inspiration; there

could be no more physical manifestations than those that accompanied the workings and teachings of Jesus; the turning of water into wine at the marriage feast, the various attestations of physical power; in the healing of the sick, which he did in the presence of his disciples, to prove to them his spiritual gifts; all these were to the senses, the teachings tell, for the most part on fallow soil. It has taken ages for the world to rise toward the height of the sermon on the Mount and the golden rule, and as yet the world is afar off.

If the manifestations of Spiritualism appeal to the senses, it is because there is a class of minds that require those manifestations; and it is a point of suggestion, not only to the scientific, but to the inquiring minds all over the world. Even admitting that the manifestations are gross, are to the senses, what kind of power is it that can take matter and manifest. In such a way, and through none of the ordinary methods of physical manifestations? The only value of the investigations of scientific minds, so-called, in Spiritualism, is not to prove Spiritualism true, but to prove that the scientific mind does not know how the manifestations are produced; that with all his learning, his observation of natural science, his supposed familiarity with scientific experiments, he is absolutely unable to determine what the limit or boundary of the spirit world is, and his or her belongings, is to state simply the spirit's individual experience, nothing more; and if there were a spirit explorer, like Sir John Franklin, supposed to be lost in searching for the Polar sea, there would be no spiritual doubt and uncertainty, but there would be just as much difficulty in arriving at the physical geography or astronomical boundaries of the spirit world as before.

The one principle difficulty with Spiritualists and non-believers is that the basis of spiritual existence must be considered, and that the basis being wrong, like astronomy, chemistry or any other scientific proposition, the conclusion must be wrong also. When spirits declare their individual experiences they declare them correctly, there is not the slightest motive for misrepresentation; if there is misinterpretation it is in the individual spiritual state, not because there is an intention to misrepresent, but the reason that the statements differ is because the states differ; it is because each individual represents his or her own spiritual condition, and the variety of individual lives the difference in individual states, the lack of perception, or the increased perception or inspiration in them, or the lack of knowledge, whatever makes up the spiritual quality or life must determine what the spiritual state is. All boundary lines, all demarcations that are physical, or in their nature organic, everything that bears resemblance to the physical earth, excepting the psychological recollection of that earth, must be not taken into account by intelligent Spiritualists.

But why then, you ask, do they tell us that they exist in houses, that they have land, that they do this or that? Because they do. But a spirit in another state there would be no houses. You may journey from one country to another, may visit the region of the Nile, and you will find certain physical and physical facts—palaces, castles, monuments, works of art, which you will appreciate. Not so in spirit life; the individual spirit declares his or her own habitation, his or her own perception; and while these are perfectly real, while they belong absolutely to the state of the individual spirit, they are not real in the sense of being material. If a spirit says my habitation is so and so, and you are in sympathy with that spirit you would see that habitation, you would share it and take part in it. If other spirits should pass that way, supposing it to be a point in time and space, who were not in sympathy, they would not see it at all. You sit in this room with the one positive physical fact of your bodies facing one another, or of being near to each other; what is behind the physical body you do not know, it is only by

the difficulty in the world, and the difficulty in legal trials is because no two witnesses see alike, think alike, or possibly no two will state the matter alike. If there are any personal interests in the way, then the nature of the oath which the individual is required to take is simply preposterous; since truth can scarcely be as varied as the human mind observing any incident; since the truth may differ essentially from the observation of any and all these minds.

If you take into account the fallacy of the senses; if you take into account the imperfect human judgment, and the bias of the individual mind, either through passion, prejudice or excitement, you will then understand the difficulty of arriving at a correct statement. But, you say, the general statements concerning the earth are correct—the geographical and other statements. That is precisely where the human mind can be correct, but where in spirit life it amounts to nothing, since there is no geography. To have a spirit tell at precisely what point in space, measured by degrees, his or her spirit home is, is the one thing which you are continually wanting, yet which never can occur; to have a spirit state precisely what the limit or boundary of the spirit world is, and his or her belongings, is to state simply the spirit's individual experience, nothing more; and if there were a spirit explorer, like Sir John Franklin, supposed to be lost in searching for the Polar sea, there would be no spiritual doubt and uncertainty, but there would be just as much difficulty in arriving at the physical geography or astronomical boundaries of the spirit world as before.

From matter to spirit, from the external forms to the spiritual states, from the power of organic law to the reality of mind or spirit, are long strides for people to take if they have been traversing in the direction of materialism, but to those who have any perception, or even accept the methods of philosophy, there is no difficulty whatever. It would be a monstrous thing were it not so; and what the Spiritualist must do, is to accept the statement of each spirit as being an indication of that spirit's state. If you want guidance and authority in moral directions accept the statement of those whom you know as far as that will go, but finally have recourse to your own individual judgment and conscience. The difficulty is that human beings supposing a spiritual world to exist, not only want the spiritual world to do their physical work for them, but their mental and spiritual work also.

The great machinery of the church has left its impress on most minds, the thinking and praying that has been done for centuries for you has left the spiritual faculties in an infantile state; to dare to do one's own thinking was an offense in the church punishable with death; to do one's own praying was blasphemy; but between the spirit and God no such barriers arise in Spiritualism; and it is to appeal to you to do your own thinking and praying that Spiritualism has come; not only to appeal to you to do it, but to show you that there is no other possible way with which it can be done: that no man can live your life for you; no one can do your work for you; no one can think your thought for you; no one can be immortal for you; and as that is true, the whole realm of spiritual existence is merged into the divine harmony which takes up the individual parts and fits them in the perfection of the whole.

Because all-inclusive; because all souls are in its plan; because every manifestation on the earth and in spirit existence is a portion of its plan; and because the inter-communion between the two worlds is helpful; and because nothing is final excepting truth, from whatever source that truth may come it is just as final. So does Spiritualism do away with all the lines, and barriers, and leading strings; with all the small obstacles placed in your way by church, theology and materialism; and bids you to remember that the universe is large enough to include all the facts that are in it. So Spiritualism is comprehensive enough to include all the manifestations of spirit, everywhere; and the manifestation of spirit presence to human beings is but one of the smallest fractions of Spiritualism. Important in the present state of the world, and as an analysis of what manifestations have occurred in past time. But the manifestation of spirit in the universe is the all-inclusive proposition. What the spirit of man does here and now is important to-day, and what the spirit does or is, the next moment of eternity apart from the physical body, may be important to such as mourn and feel that death is a great barrier between the two worlds. But to the illumined mind and under-

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SPIRIT MANIFESTATIONS.

To the Editor of The Better Way.

Mrs. Jennie Moore, of 155 South Sangamon street, corner Jackson, Chicago, Ill., visited Hannibal, Mo., and gave three materializing seances to a company of individuals familiarly known as "The old folks' circle."

The object of this article is to reveal to the public, or such as take an interest in such matters, what took place at these seances.

The first seance was held on Sunday evening, May 4th, last. After submitting to a very searching examination by a committee of ladies, of her clothing, the medium entered the cabinet at 8:15. This cabinet is about four feet square and six feet high, and consists of a frame work of sticks hung around with black cambric; the hangings in front compose a curtain parting in the middle. The cabinet is light and can easily be moved to any part of the room. The company, consisting of fifteen persons, were seated in two rows fronting the cabinet; the light having been placed in a corner in the rear of the room and screened so as to cast a shadow over that part occupied by the cabinet and sitters. Although the room presented but a mellow twilight, there was light enough to see and recognize any one in the room. The writer has attended a great many materializing seances held by various mediums, and at no one has there been as much light as at those held by Mrs. Moore. The circle having been formed, the first manifestation was that of the form of a lady who was recognized as the mother of Mrs. E. F. Porter (our town medium, at whose house the seance was held). The next form, that of a lady also, was recognized at first sight by the writer and members of his family who were present as a former acquaintance. She further identified herself in a most positive manner by the conversation she held with us.

Without enumerating in detail, each person present received one or more demonstrations from friends who have passed over, most of whom were recognized and commented upon by those present. In several instances the most positive tests were given by the conversation of the spirit friends with those present. But perhaps the most wonderful one was the manifestation of J. H. Mott, the noted materializing medium, who passed from this earth but about the first of the past April. He manifested himself very plainly, so that those acquainted with him knew him at first sight. He requested that a seance be arranged during the sojourn of the medium here in what is known as the Hannibal Cave. He alluded to a former visit to Hannibal when he, with a party of friends, visited this cave and held a seance, but failed to get any manifestations. A description of the cave seance will be given further on.

The second seance was held on Monday night, May 5th, at the same place and under the same conditions, with about the same number of persons present, except that two new ones were present and three of the first absent. A number of the manifestations of the first evening were repeated in a more positive manner, and several who failed to be recognized at the first seance made their identity complete. One of the new sitters recognized a brother; before he pronounced it his brother, others present, seeing the striking resemblance, asked him if it was not his father. At a later seance his mother, together with his brother, manifested and talked with him, being recognized and heard by the company.

The third seance, held on Tuesday evening, was a repetition of the first two, with the addition of new spirit forms, and the company received demonstrations of their spirit friends' ability to manifest in this way when conditions are provided.

But the crowning seance of this series was the one on Wednesday, the 7th. The writer, the medium with her attendants, Mrs. Gothard, Mrs. E. F. Porter and two others composed the party to the cave. We entered the cave about three o'clock p.m. Immediately upon entering, the medium was controlled by her familiar control, Dew Drop, who led the way through the various passages to the spot which she said the spirits had selected for the seance. She remarked that they (the spirits) had been there previously and chosen the point. The party could but agree that the place had been well selected; there was a stone seat for the medium, with a convenient head rest; at a suitable height from which to suspend a curtain two ledges projected, across which a board was placed and the curtain hung. The board was lying some distance from the chosen spot and in passing it Dew Drop directed those following to bring it, saying why she wanted it. After placing the lights in position to afford proper condition, the medium entered the improvised cabinet. The company joined hands, and, after singing a verse from a familiar hymn, the spirits began to manifest themselves. The first to appear identified himself as Wm. Carpenter, the first husband of Mrs. Porter. The next were the two Motts, Harvey and Lewellyn. There seemed to be some strife

between the two brothers who should manifest himself the plainer and stronger, and they would appear at almost the same time. Harvey charged Lewellyn with pushing him out several times. Lewellyn appeared and made a very nice set speech; but sooner had he ceased speaking when Harvey's face appeared, saying: "Ture, I prepared that speech and he has said it." Harvey said: "This day is the crowning glory of my life, in that whereas I failed to produce manifestations in this cave once, we have to-day through this instrument manifested most positively." He seemed delighted that he had been able to do so. He spoke of his falling while on earth and said that the intoxicating cup had been his worst enemy; that by the aid of his spirit friends he had conquered those habits and was about to go forward in the line of progression and aid in completing the work of those spirits who had formerly used him as an instrument for their work. After the Motts had bidden the company goodbye, several spirits manifested in a very positive manner. One notable case was that of a young lady, formerly of Jacksonville, Ill., who appeared to her friend, one of the party (a skeptic concerning spirit manifestations). The spirit form appeared so plain that her friend recognized her at once and spoke her name. During the conversation which followed the spirit gave unmistakable evidence that she was none other than the one she purported to be. Among those who appeared at the cave were the two Indian spirits known by the "Old Folks' Circle" under the name of Sunset and Silver Cloud. They manifested in tangible bodies characteristic of the Indian race, and their conversation partook of the same characteristics, identifying them perfectly. Another form proved a great test, being that of a little boy three years old, with light hair and blue eyes, giving his name as "Curly Head."

After continuing this seance about an hour and half, and listening to some very pertinent remarks from Mrs. Moore's cabinet control, known as Charlie Murphy, who gave some good advice, the seance closed, all feeling glad that they had gone to the cave.

The evening following this seance, Mrs. Moore gave a private seance at the home of the writer, in which were present, beside his family, Mrs. Porter and daughter Cora, and two or three members of the "Old Folks' Circle." A large number of spirits manifested. Among them was a sister of the writer, thereby keeping a promise she had made him in a distant city several months previous, that she would manifest in that way in his own home. She remarked at this time that she had fulfilled her promise.

Now, Mr. Editor, I have narrated in plain, unvarnished manner what took place, though giving but a small part of it all that occurred at the seances held by Mrs. Moore during the week. I believe that I voice the whole circle in saying that I consider her one of the best mediums, or instruments for spirit control in my acquaintance for the promulgation of spiritual phenomena and spiritual truth throughout the world, and do unhesitatingly recommend her as such to all interested in this phenomena.

C. A. TREAT.

SPIRITUALISM AND THEOSOPHY.

To the Editor of The Better Way.

Dr. J. S. Lincoln's article, "Spiritualism and Theosophy," in THE BETTER WAY, of February 22d, merits a few words of reply.

I cordially reciprocate, on behalf of my brother Theosophists, Dr. G. S. Lincoln's well-expressed desire that greater harmony should prevail between us, but must say we are not "a good deal mad with Spiritualists" and never were. It is they who were—and I am afraid are—"a good deal mad" with us, not we with them, principally because we felt and feel it our duty to most strenuously denounce the so-called spirits of their seances, and to deprecate the culture and practice of mediumship. If better things are at hand, however, we shall be the first to welcome them.

As Dr. Lincoln's presentation of the Theosophical teachings respecting these spirits, etc., is somewhat vague and incomplete, I will supplement them by a more detailed description, even though in so doing I am certain to offend many.

Who and what are the psychic frequenters of your seance rooms? They belong (excluding rare exceptions) to one or more of the three following classes: (a) Elementaries, (b) Elementals and (c) Medium's Astral Body.

The elementary is what is left of man after his soul or ego having separated from him through the dissolution of his physical frame, has entered the condition subjectively of Devachanic bliss. This means that his consciousness has split into two, the higher and spiritual portion of it having divided from and forsaken the lower and material part. This lower part or self exists for a time upon the astral plane as a distinct and separate entity. But sooner or later it must die too, the length of its life depending upon the spirituality or the reserve of the dead personality. In our septenary scale of the human principle it is the Kama Rupa—the Body of Desire. It is the seat of the animal passions and of all that is sensual and ignoble in the human heart. It is this conglomeration of best and sin that often enough rejoices the vision of the clairvoyant by leading him to believe that he sees before him the spirit of some deceased friend. Alas! it is not his spirit he gazes on, but rather the devil within him that, while he lived upon earth, waged ceaseless war with his divine and real individuality. As to that it is wholly beyond the reach of any psychic interference whatever.

The Elemental—not to be confounded with our Elementary—is a semi-intelligent but a completely irresponsible

being attached to the astral plane and indigenous thereto. The astral atmosphere is crammed with the Elementals as the air of the tropics is with mosquitoes and other fly. The Elemental may be either good or bad; but in any case it has but to fulfill its destiny, be that destiny what it may. The Elemental has no form peculiar to itself, but assumes a temporary form from its environment. Let us say at once that the Elementals that haunt seance rooms are sometimes of the very vilest type. These masquerade as a rule in shapes or bodies abstracted from the "mind's eye" of the medium or of those present with him. Thus they may appear to the medium in perhaps the dearest and most beloved guise, notwithstanding the beauty of their masks; they themselves are utterly loathsome and horrid creatures whose sympathetic proximity is nearly as morally poisonous as the poison of the Borgias was physically.

The astral body is the ethereal duplication upon the astral plane of the physical body, with which its existence is inextricably bound up, since the disintegration of the one is correlative with the disintegration of the other. Generally sunderation of the astral body from its physical prototype means instant death but occasionally the astral body of a medium may exist apart from the physical body, in which case it is naturally taken for a ghost or spirit, though the medium is in danger of his life the while, for once let the magnetic thread (by which his astral body remains in connection with its physical sheath) be broken and—he is done for.

The foregoing is the Theosophical teaching as I said "excluding rare exceptions." What are these exceptions? They will fall under one of the three ensuing categories:

(a) Directly after death before a man's higher principles have been able to disentangle themselves from his lower, psychic communication with the material plane that he has just left may take place.

(b) When a man dies suddenly and unnaturally, as by a murder or suicide, he cannot be considered scientifically and occultly to be dead at all. True, he loses his physical body, but otherwise his constitution is perfect and uninjured. His life moves and lives and his being upon the astral plane until such period as he would have died, had his earthly career not been so rapidly cut short. His principles then dualize or divide into two, as I have already said. It is evident that the man who has met his death violently is easily within the purview of the clairvoyant. However, unless the man is wicked or has low tastes and affinities, he will no more dream dancing attendance upon mediums and seance people than he would of rushing out among the vulgar life that wounded him when upon the earth.

Please do not misunderstand me. I do not reflect upon the morale of Spiritualists personally; no, acquit me of that; but what I mean is that the influences that play upon seance rooms are not such as would attract good and noble men whose fate it is to have thus inhabit the astral plane.

(c) I have said that the soul or ego when in Devachan is wholly beyond the reach of any psychic interference whatever. But it is possible for a sensitive or medium who is very pure to ascend to the Devachanic plane for a brief period, though in this case the highest spiritual (not psychic) potencies are called in play. But it is remarkable, too, that souls thus undergoing observation are quite unconscious of it. And I repeat that a superlative degree of mental purity is the condition upon which such ascent to the plane of Devachan may be made while one is still in one's earthly tenement of flesh and blood.

Dr. Lincoln says: "They—Theosophists—say that the only time that spirits communicate is when one has been through all earth experience and stays here for a time to instruct us . . ."

Dr. Lincoln is in error here, as I hope I have sufficiently shown, but the passage alludes to what are termed in Theosophy Nirmanakayas. A Nirmanakaya is simply a high adept who has earned his right to enter Nirvana, but who waives that right for the purpose of helping on the spiritual evolution of humanity. He inhabits the astral plane with all his principles *in extenso*, with the exception of his Kama Rupa and his astral body. In place of the latter has a resplendent spiritual body of his own weaving. Dr. Lincoln says that these Nirmanakayas "only come to the seers of Theosophy." It is not so if Dr. Lincoln means that they enter into communication with people upon the physical plane through favor. There is neither favor nor disfavor with them, but it stands to reason that only the most spiritually enlightened among men can hope for their individual intercourse.

I prophesied that I would offend a great many by frankly declaring the Theosophical explanation of the spirits of Spiritualism. I am sorry to give pain, but the foregoing I firmly believe to be the truth. The great mistake that Spiritualists make is their confusion of psychic with spiritual vision. Theosophy teaches that spiritual development should precede psychic development, and that the latter is exceedingly dangerous if unaccompanied by the former. Remember that a psychic sees what he sees in the astral light, the lower differentiation of which are utterly deceptive, for everything is reflected in it upside down, so that the astral plane is a plane of greater illusion than even the physical plane. Mediumship is to be tabooed as leading in a number of cases to moral vileness and unconscious or conscious Black Magic. The fact is that Spiritualists are inclined to psychic dabbling, whereas the Theosophist knows that unless man is in grim and deadly earnest and properly guided by competent masters, he had better leave Occultism, i.e., practical Occultism, severely alone.

Respectfully,
STANLEY DE LASTERZENSKI, F.T.S.
England

CAMP MEETINGS.

To the Editor of The Better Way.

Within the past fifteen years the spiritual movement has undergone changes amounting to revolution. The Woodhull craze broke up many old societies and divided the workers; leaving the field, for a time, in a desolate and barren condition. Many fast friends became estranged; and the great cause and divine impetus were subjected to personal prejudices and enervating strife, which ill represented the beautiful philosophy evolved by angel ministration. Some of the old societies went down to rise no more. Others left material out of which new ones arose and did valuable service for a time, and some still continue. It was about that time that materialization became conspicuous, and a morbid demand for materializing mediums created a psychic cyclone that swept in nearly all sensitives and inspired a false ambition to the great detriment of other and equally valuable phases of mediumship. There can be little doubt that the feverish demand for materialization not only absorbed the attention of investigators and mediums to the neglect and depreciation of other phases quite as useful and more certain, but stimulated mediums and adventurers alike to undertake more than they could honestly fulfill. Moreover, this psychic storm so turned the currents in the spiritual atmosphere as to influence the direction and co-operation of the unseen manipulators. Demand and supply are ever interdependent. When there was no demand—except as clouded by theological ignorance and hedged with horror and disbelief—the spirit world had no supply for a people that shuddered at their approach, and repelled all their proffers of help. When the demand was for any evidence they choose to give, and was gratefully and gladly accepted, the supplies were showered upon us in a great variety of ways, and with a sweetness and integrity and uplifting power that I fear has sadly deteriorated in the excitement and confusion of popular acceptance. When materialization became the absorbing demand, and investigators ignored the minor facts and less pretentious forms of mediumship, the unseen workers must either conform to the prevailing influence and devote their efforts to the only line of action that could secure attention or withdraw.

This double current directed from the two worlds in one dominating stream of psychic activity, could hardly fail to develop morbid excesses, erratic phenomena, diseased mediumship and ad mixtures of deception. The unreasoning credulity on the one hand, and the absurd skepticism on the other—both acting in a spirit of partisan bias which is never just—conspired against the integrity of the helpless sensitives, and made them martyrs to the unreasoning ignorance and dogmatic conceit of believers and doubters alike. A reaction is setting in, and we may expect all these bitter lessons to yield a harvest of wisdom in the fullness of time. Nearly synchronizing with these great psychic pulsations, arose the most significant movement that Spiritualism has evolved in the past 30 years. It began, I think, at Lake Pleasant, Mass., and has spread over the entire country. Camp Meetings, of course, are no new thing. But spiritual camp meetings were unknown 20 years ago. But they have now established great centers of activity in many localities, where the talents and treasury of Modern Spiritualism absorbed during a month or more of each year, and the vitality that once was stored and utilized in hundreds of towns and societies, is now used to sustain the camp meeting force. To-day camp meetings are the most conspicuous public expression of the spiritual movement; and every year adds to their number and improves the character and effectiveness of those already established. It is safe to say that every summer thousand are converted and made happy at these camps. While some are going on to the "land of sweet news and light," more are coming in from the "outer darkness" to share the truths and blessings and join their influence with us in the transcendental beauties and utilities of this gospel of gospels. Each camp has its attractions differing from all others, while all have one common charm which is the center and circumference of the whole—the unparalleled revelation of all the ages—the scientific demonstration of postmortem life and the natural law of mediumship by which the two worlds reciprocate mental, moral and social commerce; and death is robbed of its sting and the grave of its victory.

Of all the camp I have yet attended Cassadaga leads in intellectual and educational attractions, and I think also in the presentation of reliable and convincing phenomena. Its growth, too, has been a happy surprise to its friends and a puzzle and great sorrow to its pious enemies. It has brought together many intellectual and active men and women, who love the cause and generously support it. T. J. Skidmore and his talented companion have been, and are, important pillars to Cassadaga. President Gaston is the right man in the right place, and his influence is largely felt. But the most significant pointer for this year is the enterprise of Mr. H. S. Jewell, of Cleveland, who is preparing a new attraction at Cassa-

dag. Before the 10th of June he expects to launch two new and elegantly equipped boats on the lake, at a total cost of about \$6,000. These boats are to be made of the best material, trimmed with oak inside, glass doors and moveable windows, equipped with all modern improvements, seats upholstered and elegantly lined; mirrors, closets, life-preserved, etc., to meet all emergencies. Each boat is to be 12x70 feet, with ten-horse power engines, twin screws, with boilers of 25-horse-power. Heath Marine Government test of the best steel, and the boats warranted to stand the rough seas of Lake Erie. They will be named respectively the R. S. Little and White Wing. During four months of the summer these boats will be in service for all parties visiting Cassadaga (whether Spiritualists or not) at the nominal price of 10 cents for a round trip. Such an enterprise, to be carried out by one man, may be taken as an index to the ruling spirit that makes Cassadaga a phenomenal success.

LYMAN C. HOWE.

MEDIUMSHIP.

BY HUDDON TUTTLE.

The mass of mankind understand the delicacy of the conditions of mediumship, the acuteness with which the nervous system is strung, its keen susceptibility to pain, about as little as the ignorant boor understands the subtle ways of electricity. To be a true and conscientious medium is to have the light of heaven shine in the heart, and to be also subject to periods of utter darkness. A thousand influences are ever operating, and the medium receives all, and trembles under their power. These may be good or evil, and resistance to the latter is exhaustive of vitality.

Mediumship presupposes an exceedingly sensitive condition, and the better the medium, the higher this tension of susceptibility. In this exalted state, disagreeable objects, opposing words and antagonisms, which ordinarily would pass unnoticed, strike with bare hand the quivering nerves, and produce excruciating torture. The presence of a person or object may be sufficient to destroy the more ethereal influence of spirits, and leave the medium in an exhausted and deplorable condition. I know of nothing which will compare with the acute depression of the mind to which the medium is subject after such an experience, or after a prolonged period of overwrought impressibility.

It is true that while in the flood of inspiration he breathes an atmosphere of delight, and lives in an ideal world, Earth and its cares sink from memory, and all is purity, exaltation and joy. When the inspiration departs, the rosy light fades from spiritual vision, and the mental eyes open to the cold, gray rays of earth life. How chill, sordidly selfish, poor and unprofitable then seems this existence! After the flood comes the ebb; the veritable Valley of Despond. When the immortals cease to inspire, it seems that they have departed forever. The sensitive feels alone, deserted and weak, and the depression may lead to serious physical disturbance, disease and death.

R e cognizing these facts, the position of the medium is not enviable, unless the laws of mediumship are understood, and he protects himself against whatever is injurious and painful; even at the best, such will arise and comfort him, for even dearest friends, knowing nothing of the acuteness of his feelings, may unconsciously produce the very effect they seek to avoid.

There are two ways to cultivate mediumship. The first is to allow of a control which makes the sensitive merely an instrument to do the will of the controlling intelligence. This is illustrated in the magnetic subject, under the influence of hypnotism. The medium thus controlled may write and speak perfectly the spirit's thoughts, but the more perfectly he may do this, the less advantage he gains. He loses identity, and not cultivating strength of character, this very sensitiveness becomes a source of great danger, for it allows the subtle influence of spirits to dominate once, it will the more quickly and unresistingly yield to the grosser influence of mortals, and if the consequences of such yielding are not disastrous in the extreme, it is because these mortals do not wish it so to be. Many examples of ruin and disgrace will occur to the reader, assignable to this one cause, and should receive pity instead of censure.

The second method of the culture of sensitiveness is to hold it for what it is, not a dominant condition, but one of the many capabilities of the spirit, and thereby make it strengthen the selfhood of character, instead of weaken. Our spirit friends approach us through their means, and impress us with their thoughts, as the eye takes in visions of objects and the ear the waves of sound. They are advisers and instructors. We will not wait until they make us unconscious automatons. We will receive through the mind by the intensifying of its powers, and strive to embody the thoughts received in ourselves. Then we become strong because spiritualized, and being spiritualized, continuous inspiration increases our strength. This is the mediumship of genius, which receives as its focus the rays of inspiration.

Progressive Thinker.

Written for The Better Way.
LIGHT WANTED.
BY DR. O. S. LINCOLN.
It is a well-established physiological fact that the ovum of the female is fecundated by a spermatozoon from the male, and this combination is the starting point of a new person—is the foundation of the body. At birth that body is said to contain a spirit. Now, I wish to know when the spirit was first present in the body, was it at the fecundation of the ovum, or was it at the quickening?

I also wish to know where the spirit came from? Was it from both its father and mother? Was it from the mother alone? Was it from a supreme being? Or did the spirit always exist as an individual entity?

I need a little light on this question. If the spirit was found for the body, out of the universal spirit substance, should suppose that at the decay of the body the spirit would return to the universal spirit as the matter of the body returns to the earth. The spirit of man is a fixed principle. How then could either father or mother give a portion of their spirit to form a new one?

This subject is about equal to the one about how life got on the earth. I should like to know if Spiritualists generally believe in evolution? Supposing that they do, what then becomes of the creator? If they do not believe in evolution, they must believe in a creating power or God. If they do believe in evolution, how can they believe in a life beyond the grave? for, according to evolution, life commenced by spontaneous generation, and life itself is merely a vibratory action of the molecules of the so-called living body.

I should be pleased to hear from my friends who probably know something about the questions that I have propounded. I know that a "fool can ask questions etc." but I also know that there are people who at least have

THE BUDDHA RAYS AT BADULLA.

Colonel Olcott gives in a number of the Theosophist the following account of a very inexplicable phenomenon of which no doubt exists as to its objective reality. It has been seen, we hear, and attested by a great number of witnesses. It is not an optical delusion. What is it?

In our Supplement for August, 1867, appeared a letter from the High Priest Sunungula advertizing, among other things, to the extraordinary fact that the luminous phenomenon known as the Buddha Rays (*Buddharasni*) had occurred at Badulla on the full-moon day of that year—Buddha's birthday. The High Priest states in his letter that pupils of his own monastery had, in common with some thousand other spectators, seen the rays. I have just been able to corroborate this statement by the personal testimony of one of these pupils, and one of the most respected and of the trustworthy younger men in the monastery. At my request he had prepared the condensed statement hereunder print. What gives additional value to the certificate is the fact that the young monk was thoroughly sceptical as to the possibility of the luminous phenomenon on the Buddhist Christmas; though backed by the testimony of countless pilgrims who averred that they had personally seen it in former years. This incredulity led him to carefully examine the light he describes from each of the four sides of the dagoba. His letter is as follows:—

Having heard of the emanation of Buddha's Rays from this dagoba, I undertook a pilgrimage thereto, reaching Badulla on the 6th of May, 1867, about 7:30 a.m., at which hour the sun was shining brightly on the dagoba with nothing unusual to be seen. Soon after my arrival the assembled pilgrims, who numbered about 200, commenced the usual ceremony of marching thrice around the dagoba to the accompaniment of drums.

Being incredulous of the truth of these phenomena, and desiring to be in a position which could not possibly render me subjects to any optical delusion, I moved around to the west side of the dagoba, standing in its shadow. At that moment I heard the cry of "Sadhu" from the pilgrims, and looking up, saw what looked like two or three small bright stars rising slowly from the north side of the dagoba. These gradually increased in number, the most of them coming from the south side. These simultaneously appeared what resembled a rainbow in colour, which was distinctly visible during the whole time; not stretching across the top of the dagoba, but shaping itself to its contour and hovering over the emanations which certainly came from the body of the dagoba.

The phenomenon lasted about one and a half hours, the rainbow disappearing with the emanation from the dagoba. (Signed) RAMAUPPOLA PANNASARA.

It is very hard to reconcile this emanation of light with any hypothesis. Though it occurred in full daylight and under the glare of a tropical sun, yet the total absence of condensed vapour in the atmosphere forbids our supposing the colours to have been due, like those of the rainbow, to a refraction of light. There is this further dissimilarity between it and the rainbow, that the chromatic spectrum which the priest saw in space at a distance of some ten feet above the dagoba was not formed in an arc, but followed the curves of the mound with its terminal square plinth and spike. Moreover, the observer saw the colours clearest from the west side—facing towards the sun, and he also saw them from the south side. Clearly, then, this could not have been an effect of luminous refraction, even had there been a misty vapour hanging about the spot, which there was not.

Still another point is noticeable—the radiant tints were visible during the two hours; and anyone who has seen the sun light of the tropics will easily conceive of the vividness of a chromatic effect which could display itself in spite of the blaze of sunlight. From the private explanations of the young monk I learn that the effect of the phenomenon upon the feelings of the pilgrim multitude was most marked and moving. With one accord they prostrated themselves, uttered the Buddhist cry of "Sadhu," and recited the verses of their religious worship with great fervency. I wish I could feel sure that their moral natures had been so uplifted as to guarantee a radical improvement in their lives.—London Light.

Written for The Better Way.
MIND, MATTER, GOD.
D. H. H. BRIGHAM.

Can man by much study find out God? Can the finite comprehend the infinite? Do we know what spirit is? Who has seen spirit at any time? Can it be comprehended in any sense only as it expresses itself and through matter?

Is it not as reasonable to say matter is all the finite whole, as to say spirit is all the infinite whole? since spirit is wholly dependent on matter for any expression of its existence, power, or properties?

Is it consistent to speak of the beginning when speaking or writing of the infinite part or future, or the "First-Cause" as is universally the custom. If spirit exists at all, has it not existed in the infinite part, and was not matter co-existent with it? And has not spirit been as dependent upon matter for expressions, during all the infinite past, as today?

If we may judge from the past, have we any reason to believe that in the infinite future spirit and matter will be separated? These and many other questions have found lodgement in my mind since reading the many discussions upon the subject. "Is spirit matter?" on the one hand and that spirit is all, on the other; that matter has no existence only in the imagination or mind, and if the mind is healthy and right, all earthly blessings are secured. Would it not be better if some of those intelligences that saw the beginning of the infinite part would impart their knowledge to us poor benighted beings, and help us into a better condition today?

IS SPIRIT MATTER?

To the Editor of The Better Way,
I mailed a reply to Dr. H. T. Lynch's criticism of my article in March number of your valuable journal, and have just learned that Uncle Sam's servants have failed to deliver said reply.

Without a copy of THE BETTER WAY containing the Doctor's article, or a copy of my reply, my memory must be taxed to its utmost to reproduce a satisfactory reply to myself, or your readers.

Those who perused the criticism carefully must be assured that, in her literary pursuits, Mrs. Allie Lindsay Lynch has able support in her husband, Dr. H. T. Lynch.

The Doctor does his own thinking; is broad in his conceptions of truth, is receptive, kind and gentlemanly; and we esteem it a pleasure to be criticized by one so fair and just.

The Doctor thought it was unfair to be told of his ignorance and lack of comprehension by spirits or mortals, without their making an effort to inform him or put him on the road to the desired information.

I perfectly agree with him in that respect; on the other hand it is just as questionable a position to assume, or conclude that the truth regarding spirit and matter has not been proclaimed by many of our able, gifted, inspired and trance speakers; lessons have been given, those questions discussed and good reasons set forth for declaring that spirit is in no sense matter, etherialized, sublimated or attenuated.

We have often been informed by spirits who have proved their ability to teach all mortals upon earth at this time, that we will fail if we attempt to weigh and measure spirits and their manifestations by our material methods, and in order to understand spirits and spirit expression, we must comprehend and adopt spiritual methods. I see nothing unreasonable in this teaching, but see a great truth underlying it.

The truth regarding the relations of spirit and matter has been ably expounded by the guides of Mrs. Richmond, Mr. Colville, and many other trance and inspirational teachers; and I am sure the Doctor would prefer to seek out the facts and solve these problems for himself, rather than have them put up in a package and sent C. O. D. There is no good reason why any intelligent Spiritualist should complain because they are in the dark; the truth and light is in the world, it is here to light and bless us all, but it must be invited and made welcome. The spirit world has been faithful, just and true, beyond question; it would be a pleasure to me to say as much of mortals who have received the glorious light from the realm of the unseen.

The light is here; but if Spiritualists choose to "hitch up" after they have received a few object lessons, as do our or thod's friends, we ought not complain of the spirits because they have not done their duty.

The spirit world has declared over and over that the world we live in, all material expressions of this world, or any other, are the most external and imperfect of all spiritual expressions. When this truth is received and fully comprehended, we begin to realize what an almost infinite distance separates us in our present material environments from the perfected spiritual expression. As soon as we come to realize as taught by the higher intelligences, that we live on the very outermost rim of the material circle, of spiritual expression, and that only a few steps have been taken in our upward and onward growth in the many million years in which we have all been struggling towards a more perfect spiritual expression, we begin to wake up to the sublime realities of what life and development signifies. If we are now upon the very outermost circle, what may be our attainments untold ages hence through growth and unfoldment?

Our friend wrote steam was cause, and still a condition of matter, and cited the locomotive as an illustration. We are here compelled to differ with him, and declare steam to be an effect, a product of water and fire, and is no more a cause than the locomotive alluded to. That locomotive, (we will suppose it to be sixty ton), would have been as powerless fifty years ago in the hands of a present competent engineer, as a sixty-ton granite boulder. Isn't this a fact beyond dispute?

What moves that powerful machine if it is not spirit? Would it ever move without the hand of man? and what moves this hand? Is it matter? If matter, why does it not move when the spirit has left the form?

Dr. Lynch raises the question of the continued life of the animal kingdom, in connection with his belief that spirit is matter; why not include the vegetable and mineral kingdoms? and then when we graduate into the spiritual spheres we will have our ponies and happy hunting grounds. This would be sufficiently material to satisfy the most material conception of the future of humanity; but some of us are tired of these toys, tired of struggling with them; the sensuous object lessons do not satisfy the inner cravings, and we do not care to take the earth and animals with us, as much as we love and admire them.

The Doctor thinks the animal has all the elements and powers possessed by the human animal, man. Here again I think the Doctor is in deep water. The spirit world has taught and science has accepted,

in part at least, that there is one very important and distinguishable difference Humanity know, and know they know; the animal knows and does not know he knows; in other words, man has a conscious knowledge, and the animal has not. I am glad to inform our friend, Dr. Lynch, that Webster has progressed quite rapidly in his definitions of spirit, and spiritual matter since 1852. In concluding my remarks, I desire to briefly and pointedly review this question from my own individual standpoint, although called out by the discussion which has been fair and candid, what follows does not in any particular refer to anything anyone has written upon the subject, "Is Spirit Matter?"

I write from experience and observation, and if I can give some one a hint that will assist in their spiritual growth and unfoldment, I shall be fully paid for my effort.

For a number of centuries humanity has been taught and has learned to believe that everything that had an existence was material—matter. Forty-two years ago the skeptical portion of humanity, including what were then called Atheists, Infidels and Materialists, were of one opinion regarding spirits, and that was frankly expressed upon all suitable occasions, that there were no such beings in existence. The church was just as thoroughly materialistic as were the skeptics; while they did not deny the existence of spirits, they had no definite knowledge of them, and joined the out-and-out materialists in the declaration that it was utterly impossible for any spirit to communicate from the other side of life. "No traveler has ever returned," was the cry of the skeptic. The church persistently declared all were in their graves, and would there remain until the judgment and day of resurrection. Forty years has wrought a mighty revolution in public and private sentiment, and the spirit world has done this; and I haven't the capacity to even conceive of any other power or influence that could produce such a mighty revolution. The lines are up, and open communication with the dead, (as they were called), is an everyday occurrence, and so recognized by millions of intelligent people. A pertinent question right here may be raised: Do the intelligences who have produced this glorious revolution understand their business? I firmly believe they do, and are qualified to teach every one who will listen; but skepticism is still in the world, and Spiritualists are not all spiritualized; their old education and prejudices still cling to them, and they are unwilling to see or believe there is anything in this vast universe but what they can see and touch; all must be matter simply because they are buried in it.

The Materialist is just as sure there are no spirits, or communications, as they were forty years ago, and so is a portion of the church. It is plain to be seen that belief and acceptance of the truth, a little out of the ordinary routine, does not depend upon evidence, but upon capacity and a willingness to receive. The person who has accepted the fact of intelligent communication from the spirit world, if consistent, will not shut their eyes or ears to a thousand important truths, that are ready for us from the world of spirits. It is easy for Spiritualists to occupy the same, or similar positions the church and materialists occupied when Modern Spiritualism had its birth, but it will be much greater folly to day because of the greater light that Spiritualism has brought into the world.

M. E. CONGAR.

Nationalism.
To the Editor of The Better Way.

A weighty question has been discussed frequently and by many minds within the past few months through the columns of THE BETTER WAY, though I doubt if the believers either way have changed their opinion on the subject. It may be a question of vital importance to the race, and is perhaps pleasant to theorize on, still there are other questions that demand attention now and here, and the chief one is, as I view it, the one concerning spirits that are at the present time in matter now upon the earth plane, how best to bring about conditions whereby they may be enabled to remain in matter as long as they ought to, and would if they possessed the means to procure the necessary nourishment—shelter and clothing for the body. There are many thousands of idle men in the United States. In the state of Massachusetts alone there are 20,000 men who are willing to work, but who can find no employment. Think of it! No work no money to buy bread; willing, able workers, but no work to be had at any price! They have three alternatives: steal, beg or starve. The majority of them starve, not always outright, but by a process of slow starvation. The body not being sufficiently nourished, disease soon makes it its victim. Thousands die annually of consumption, brought on by want of suitable and sufficient food. It would seem that Spiritualists everywhere must sense the needs of the hour. Something must be done, and that right speedily. What is to hinder a revolution, equal in terror to that of the French, should all these thousands of unemployed workers, through hunger and desperation, forget for the time to be law abiding citizens, and wreak from their oppressors the necessities of life. Nationalism has come as the savior of the world; it would begin with this country; it would rescue it from the dire doom that now threatens to overtake it. Let Spiritualists everywhere interest themselves in this movement, learn its purposes and its aims. Let them wake up to the duty they owe their country and their fellow man, for their own sakes, if not for the sake of poor, starving, oppressed and suffering humanity. Let them go to work in Nationalism, that a more just and equitable state of society may be instituted among men—a social order whereby every spirit encased in matter on this material plane shall be enabled to remain in matter until the spirit has satisfactorily completed its earth work.

JANE D. CHURCHILL.

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A. F. MELCHERS - - - - - EDITOR

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The BETTER WAY cannot well undertake to touch for the honesty of many advertisers. Advertisements which appear fair and honorable may be taken for a time, but when it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of action.

When the post office address of THE BETTER WAY is to be changed, subscribers should give two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO., South West Corner of Plum and McFarland, CINCINNATI, O.

SENATOR STANFORD'S SCHEME.

The Christian Standard, a leading religious paper of Cincinnati says:

"Senator Stanford has introduced a resolution instructing the finance committee to inquire whether the government could not make loans on real estate mortgages at small rates of interest. This step is in the direction of a law authorizing the United States to loan money to farmers on mortgages at a very low rate of interest.

This is a new move and with proper restrictions might be made a matter of relief to the greatly depressed agricultural interests but it is curious to notice the facetious ferocity, so to speak, with which the press and politicians attack it. It is treated lightly by the leading financiers of both houses and is ridiculed by that numerous class of newspapers which advocate all reforms in general but yet oppose every particular one. There are hundreds of these long range reform papers which advocate temperance and fight prohibition; which abuse railroads, and yet denounce any "granger" legislation for their control; which plead for popular rights, and yet champion every popular wrong; which uphold righteousness in the abstract, and sin in the concrete.

This plan, they say, to loan farmers limited amounts of money at small rates of interest, to redeem their lands from mortgages that devour at the rate of one-tenth per year is a crude, unstatesmanlike, impractical and altogether silly piece of business; yet this very paper is loud in its praise of a precisely similar scheme proposed in the British parliament for the relief of the Irish farmers. They have already received \$50,000,000 from the imperial treasury, on easy terms, to aid them in buying their farms and now it is the ballots cast previous to the one resulting in his election, were only to throw dust in the eyes of the people. This defiance of the alliance is a challenge to a trial of strength and we unhesitatingly accept the challenge."

SPIRITUALISM AND MATERIALISM. Should any of our liberal friends see anything irrational being palmed off as Spiritualism they will please not jump to conclusions that such is Spiritualism. Pure Spiritualism always has a rational basis, a moral tendency, and is true to its name—spiritual and not sensual—temperate or moderate in all things, physically and mentally considered. Spiritual does not signify non-material in its general sense in our category, but mental or psychic. Spiritualism is therefore suggestive of mental or soul culture and that which pertains to man's future state, as the word religion heretofore was intended to convey. Nor does it ignore matter or the material in any respect, but deals with it as an entity having a spiritual foundation—a prior existence in which it is found by Materialism or recognized by Materialists. Spiritualism simply sees a spiritual force in matter, not noticeable to strict Materialism, and thus begins the study of matter from a spiritual standpoint, and therefore could not assume a more appropriate or more suggestive appellation than the one it already has—even as a science. Spiritualism is not Materialism, but it embraces all that Materialism claims, and refutes or changes nothing that it teaches, only that it penetrates deeper into the mysteries of nature and gives more light on that which the world already knows or has been taught through the agency of so-called Materialism. Materialism does not yet accept Spiritualism. But there was a time when neither ignorance nor bigotry would accept Materialism or its evolutionary theory, the greater portion of the civilized world believing the earth to have been formed in six days out of nothing. But by and by it learned as Materialists are learning to understand Spiritualism now. Not more rapidly than in the past, but it will get there. Man must grow into all new discoveries or revelations. Every generation doubles in believers. Unbelievers will scoff. But as we have the truth on our side, we can afford to wait and enjoy it in the meanwhile.

Why should people dislike to hear the truth regarding themselves—do they perhaps prefer to hear untruths?

BEWARE OF THE "DEVIL!"

Rev. Thos. Crossland, M. A. Vicar of Milford, Derbyshire, England writes in a pamphlet entitled "Spiritualism the Ancient and Modern Witchcraft" as follows: "By their fruits shall ye know them," says our Lord; and if we test Spiritualism by its fruits, we would find them to be such as would naturally be produced by *inspiration from the devil*. The design of the whole system is to bring the bible into discredit, and to overturn the method of salvation therein revealed. Thus Spiritualists reject Christ as our Savior—they deny the trinity, they reject, therefore, the doctrine of his trinity—they reject the atonement made on the cross, and the acceptance of the believer through faith in the vicarious sufferings of Christ. They deny the fall of man, and the necessity of regeneration by the holy spirit during the time of man's mortal existence, as an essential qualification for future blessedness. They deny the doctrine of the resurrection of the body, and a future judgment, and future punishment: for they do not believe in either the existence of the devil or hell. * * * Thus we see that Spiritualism and Christianity are in direct antagonism. And if Christianity be from God, the fountain of truth, Spiritualism must be from the devil, the father of lies."

Comment is unnecessary—only we would admonish our readers not to smile too loudly after its perusal, or that gentle man with the horns and hoofs and spear-headed tail might get after them. So beware.

CLASS LAWS.

Class laws are an unnatural appendage in a republican government. They are partial and unequal and rob the masses from a fair participation in the common privileges of the party politic. In this respect we are not wanting in eminent authority for our faith in these views. The great Webster once said: "Free government cannot long endure where the tendency of the laws is to concentrate the wealth of the country in the hands of the few and to render the masses poor and dependent." Add to this the testimony of the great educator, Horace Mann, one of the brightest minds Massachusetts ever gave to the country. In a speech before the Boston Library Association, he said:

"The feudalism of capital is not a whit less formidable than the feudalism of force. The millionaire of to-day is as dangerous to society as was the baronial lords of the middle ages. I may as well be dependent on another for my bread as for my bread. The time is sure to come when men will look back upon the prerogatives of capital as just and severe condemnation as we now look back on the predatory chieftains of the dark ages."

There is plain truth in these expressions. Class laws make millionaires—makes a money power that is impious and grasping and far reaching in its power and influence. Have we not had enough of this? And is it not time to stop and cry a halt. Think of it, O, ye people! and strike out for justice and fair play in this matter—National View.

LIVE IN HARMONY.

We are the sport of the elements as long as we do not learn to control them.

All the elements of nature can be conquered and made subservient to man's use, but he must learn the laws governing their harmonious operation.

Man's physical body is made up of the four elements: earth, air, fire and water, combined and transmuted by the soul into an instrument suitable for its use.

If he obeys the harmonious laws these elements will operate together and conduce to his health and well being; but if he lives in opposition to harmonious laws, the elements of which his body are composed are at war with each other, and floods will occur in the circulation of his blood; the fiery eruptions of volcanic fevers will break out; lightning of paralysis will strike him suddenly; the storms of passion and the earthquake of mental disorder will hurl him from the mastery of his being.

That which is highest in the scale of evolution is central to all below it. Man, by virtue of his superior state of conscious being, is the governing power, and the external elements in nature respond to the condition of the elements in him. All disasters, accidents, storms, pestilence, etc., that come to individuals and nations are but the bomerangs of their own wrong doings, and not until they cease generating those messengers of woe will they be saved from misery within and without.—World's Advance Thought.

MONEY AND MORALS.

In a recent lecture in Charleston, S. C., Mr. Henry Watterson spoke hopefully of the subdience of party rancor and animosity, and said "there never was a period in the history of the country when there was less to apprehend from the drift and tenor of current partisan contention. The real danger to the country arises directly from the relation of money to the moral nature of the people. The money standard becomes the most obvious and the readiest, and is found everywhere, from the \$10,000 a year pulpit to the \$100,000 seat in the Senate. The trial of the trademark" he added, "is over us all. Honorable poverty is one of the lost arts."

There is a great deal of truth in this statement as to the influence of money on the public morals. It is equally true that the only remedy for the existing condition of affairs lies in the education of the individual man.—Frank Leslie's.

Intuition develops consciousness of immortality.—World's Advance Thought.

LET THE SPIRITS GUIDE.

Regulating or dictating to mediums on the rostrum is virtually dictating to the spirit world how to run Spiritualism. If the spirits don't know what to preach, and how and when to say the right things, who shall know? If we cannot concede to them the credit of being wiser in matters pertaining to Spiritualism than we are, we have to come to a standstill that will take time to outgrow. In the meantime the cause will be suffering for the lack of progress. Let the spirits be the counsellors and we the workers, and all will go well. It is only through the mediums and sensitivities that the spirit world can act. But if we clog the mediums we clog the wheels of Spiritualism and will find it a difficult matter to make progress.

DR. W. E. REID.

Concerning the Reid case, the New York Truthseeker, a liberalist paper, says:

"This is another case where force lies in the application of the principles laid down. If the law should be impartially applied every Roman Catholic priest advertising to say masses for pay would go to jail, and all the spiritual mediums likewise. It is an attempt on the part of the government to continue the connection between certain people and their money, when they ought to be allowed to suffer the consequences of their folly. It is no legitimate part of the government's province to say that spirits do not communicate with their living friends, and the Spiritualists ought to take more interest in this case than they have done, for if it be admitted as precedent their liberty to choose their own supernatural faith is seriously impaired."

DON'T BE CEREMONIOUS ON CIRCLE DAYS.

To prevent trouble from the courts mediums should either not admit known skeptics or strangers to their seances, and the latter only on introduction by Spiritualists, or take no pay from them until they acknowledge in the presence of witnesses that they have been satisfied of the genuineness of the manifestations realized. No honorable person will impose on a medium to call again under these circumstances; and should one have the audacity to attend several seances without pay under the pretense that he is not satisfied, he may be invited to stay away in the future or await the consequences on the next visit.

"THROUGH THE CRUCIBLE."

This is the title of an inspirational story by Dr. J. Whittemore. It was begun in *New Thought* but not finished. We will not only do the latter but give a synopsis of the beginning for the benefit of THE BETTER WAY readers. Next issue will bring the initial chapters, and will continue regularly with perhaps an occasional omission when crowded with news matter that cannot be postponed.

WE CAN SELL A WEBSTER'S UNABRIDGED DICTIONARY FOR \$2.00. By sending this amount and \$2.00 for one year's subscription to THE BETTER WAY we will send you one.

Some people have a familiar face to everybody. We are acquainted with them before the introduction. We feel no constraint in their society. They become like part of us in a very short time. We seem to see something in their countenance which reminds us of somebody we have known before. Sometimes we love them, sometimes we are puzzled about them. We cannot probe them, yet we know them, i.e., we think we do. And we do. We recognize something spiritual which the soul is intuitively trying to formulate or unravel. It is the godhood that we see coming to the surface in such, and of which we have a part also. When fully unfolded in both we will know them as brothers or sisters of one parentage. Such is the aim of the whole human race and will be known as that universal brotherhood only to be found when man reaches perfection, whether here or in the hereafter.

General Master Workman Powderly, of the Knights of Labor, says that within the last few years about thirty industries employing labor have adopted the eight-hour law, and still others have adopted the nine-hour system. He thinks that the true plan is to reduce the hours of labor one-half hour each year till an eight-hour system can be obtained, with ten hours pay. This has been adopted by the Union Pacific Railroad Company, and in three years their men will be working eight hours daily.

Man could not be immortal if he did not originate from an intelligent source. Thus God exists, whether as a life principle permeating all matter, or as an entity distinct from matter. In either event it must be a conscious something, and that which is conscious, recognizes consciousness, whether in the form of prayer so-called or ordinary converse. Intuition is the response.

To deride or reprimand Christianity has the same effect on a sensitive Christian as ridiculing or taunting Spiritualism has on a sensitive Spiritualist. And yet it is done on both sides. When we understand nature's law better we will realize that like attracts like—love for love and hatred for hatred.

As the study of "conditions" was needed in the past to comprehend mediumship, so the study of self will be needed in the present or future to comprehend the phenomena that accompanies mediumship.

THE BETTER WAY for one year, and "Hydesville Chromoed" only \$3.50.

It requires spiritual health to appreciate heaven, even though we could get there without effort. But without individual effort there is no happiness attainable. Thus heaven is within each individual soul and must be unfolded to bring it in accord with the heaven of nature—spirit, God, love, or whatever it pleases the individual to term the absolute of life—the real, the true, the unchangeable.

The General Assembly of the Presbyterian Church has put off revision another year. Meantime it is not necessary for anybody to believe there are infants in hell not a span long. Large bodies move slowly, but the ridiculous creeds adopted four hundred years ago are bound to be revised.—Cincinnati Commercial Gazette

Old fogeyism is a natural accompaniment of every ism. It is the element which holds the more progressive ones in abeyance and prevents a break which would occur if this was not the case. It makes conservatism a necessity or a necessary evil at times.

Spirits—aye, even gods—combat in vain against self-sufficiency or prejudice; for those who have either are ignorant of the fact.

THE BETTER WAY one year, and "Hydesville Chromoed," only \$3.50. Subscribe now.

BRIEFS, PERSONALS AND LOOSES.

When the press is free and every man able to read, all is safe.—Jefferson.

The Nationalist clubs in New York city are now considering the advisability of forming a Nationalist League, preparatory to going into politics.

Hydesville Chromoed \$3.50. Those purchasing one now, will get as a premium **THE BETTER WAY** free for one year.

Conceit takes the place of the encouragement needed from others to go ahead. It is a sort of self-motor in making ourselves believe we are doing a good work.—Schnorrspke.

Mrs. S. Seery, one of Cincinnati's best trumpet mediums, is giving seances in our neighboring towns, but will be in the city from Saturday till Monday and may be consulted at 414 Baymiller street.

Louisiana will probably accept the offer of its famous Lottery Company of \$25,000 for a license for twenty-five years. The governor is opposed; but the press and most of the legislature are for it.

Trumpet mediums who would like to take a trip to a town in Indiana for the purpose of giving a series of seances there, can obtain the address of the parties with whom to communicate by applying at this office.

The wonderful spiritual awakening of the students of Paris shows how the heaven of spirituality is penetrating the depths of materialism. Though long noted for their materialism and skepticism they are now studying spiritual things with avidity.—Universal Republic.

LOOK AT TAG ON YOUR PAPER, if your subscription has expired. Send us remittance for continuance or notify us if you wish it discontinued. We pay cash for all material and labor performed, and if you expect us to continue publishing this journal, you must assist us to do so by sending your money promptly.

In this issue it will be noticed that an advertisement appears under the head of "Microbe Killer." Mr. John Carter, well known here as not only a good Spiritualist, but an excellent man besides, has the agency for it, and we may therefore take for granted that it is all that is claimed for it; for Mr. Carter is not a man to be deceived or willing to deceive anybody else. Read the testimonials attached to the ad as they appear from week to week.

Correspondents should remember that **THE BETTER WAY** closes its forms on Tuesday afternoon in order to go to press on Wednesday morning early. Communications that reach us on Wednesday or later therefore cannot appear in the paper dated for the Saturday following, as some seem to think they ought to, who seldom see the paper until that day. Becoming offended at impossibilities is not spiritual or brotherly—although some people will become offended even when telling them the truth. If telling the truth offends how much more must telling lies offend? Which do you prefer?

A gentleman objected to paying \$10 for a two inch advertisement in a weekly paper for one month (the paper's circulation being 1000) on the hypothesis that he could get a thousand cards of that size printed for \$2.00. After having the cards printed he bought 1000 common envelopes, for which he paid \$2.00. Only \$4.00 so far. Now for the postage stamps. Behold he had not calculated that they cost \$10.00 alone. Summing up he found out that he was \$4.00 out and had only reached 1000 people, while a paper that has a circulation of 1000 is read by at least 5000 people, and being issued four times during the month his card is read by 20,000 people.

Pike's Peak is celebrated for its electrical storms. According to the meteorological observations reported from there, the storms only occur when the air is moist; the most favorable condition is during the time a light soft snow is falling. When the hands are held up sparks emanate from the tips of the fingers. At such times, with considerable wind, the anemometer cups look like a circle of fire. Each flake of snow, as it alights on a mule's or burro's back, gives a spark like a firebug. The station was once struck by lightning. The electricity came down the anemometer rod, following along the wire running to the battery. Every place the wire crossed a nail the head of the nail was fused, and the wire was melted at the same point.

The scientists connected with the Johns Hopkins University are engaged in investigating the peculiar powers possessed by the fingers of Louis Hamburger, the 21-year-old son of Phillip Hamburger, a well-known merchant of this city. When the hands of the young man are thoroughly dried and touched to any polished object they hold it like magnet. He can thus raise up a quantity of pins which will dance from them, his index fingers possessing the quality more than any others. He also raised up a glass tube freighted with a six pound weight. Professor William Simon has him in charge, and proposes to give some scientific experiments before the Johns Hopkins Scientific Association.—N. Y. World.

A reception was extended Mrs. Richings at her rooms at the Palace Hotel on Thursday evening, the 22d inst. The program of the evening consisted of music, social converse and a new entertainment known as mind reading, or rather, mind reading in a new form. The subject is blindfolded in another room and by a concerted wish he or she is ordered to do a certain thing when brought in again.

Success, like in all psychological experiments, depends on quietude and harmony, and as this was the case, the experiments did not lack in the wished-for results. Among the guests present were Mr. and Mrs. E. O. Hale, Mr. and Mrs. J. S. McCracken, Dr. and Mrs. W. W. Woodward, Mr. and Mrs. Ross, Mr. and Mrs. J. B. Connelly, Mr. and Mrs. J. B. Grooms, Mr. and Mrs. H. A. Starry, Mrs. Dr. Wall, Miss Shannon, Mr. C. C. Cook, Mr. Anderson and Mr. M. G. Youmans.

Mrs. Richings' last Sunday under her present engagement drew pretty fair audiences. In the morning she answered questions and in the evening took for her subject "Reincarnation." Whether she elucidated it to the satisfaction of her listeners or convinced anyone as to the truth of it, is difficult to decide so far as court testimony goes. But the reader of souls might have sensed a conflicting aura couring around the hall—one doubting that the medium was under control at all, and the doubt arising from the fact that she was nothing like her former self, and which fact showed conclusively that she was being controlled, and by a Frenchman at that (Allan Kardec presumably) and manifesting all the difficulties that the French do in endeavoring to overcome their dialect. Another thought the argument unscientific, and another swore that he would not be convinced under any circumstances, however scientific the matter might be laid down to him. One would like to be convinced, while another was indifferent about it. But the large majority were anxious listeners to what they regarded as a theory yet unsolved and hoping that it would be solved on this occasion. However, time passed very rapidly under the discourse, and many could have listened quite a while longer if the control had continued, thus proving that the theme and substance of the same was interesting at all events. Psychometric readings from names spoken by auditors closed the services. Many congratulations were tendered Mrs. Richings after the services and farewell wishes given her to take on the journey hence. Next Sunday Mr. Emerson will greet the audience at the Union Society Hall.

Ladies' Department.

Written for The Better Way.

Live Close to Your Highest Thought.

BY ELIZA LAMM MARTYN.

Struggling toward your grand ideal,
Choosing 'twixt the false and real,
You may falter, you may fall,
In your blindness losing all,
Yet with earnest, strong endeavor,
Struggle toward your ideal ever.

Standing 'mid the scenes of life,
Bravely meeting wrong and strife,
Guided by a purpose true,
With your highest thought in view
That your soul can understand,
Meets the wise divine command.

Choosing right when glaring wrong
Bobbing thousands sweep along;
Fear not censure of your ways,
Count not gain or shallow praise,
Judge all honor dearly bought
That ignores your highest thought.

Though your vanguard's weak and few,
Yet the God of Hosts is with you;
Hold the courage born of right,
You will conquer in His might,
If you wisely chose the real
And live close to your ideal.

Written for The Better Way.

JUST SOME THOUGHTS.

ALLIE LINDSAY LYNCH.

What consolation there is in knowing that the erring may rise above those tendencies that for long years have dragged their steps. We have been led to suppose that many inherit these evil propensities, but here comes in the metaphysical views gleaned from books, and conversation with those interesting authors of that grand work, "The Educator, Cause and Cure of Disease," and the question presents, do they inherit evils from ancestors? Do we inherit disease?

I have believed so, but another thought presents: I for long years believed orthodoxy had to be true, and that Spiritualism was the greatest of evils; now I assuredly know I had them just vice versa as to truth. Strong, but a solid fact. So I may be wrong as to hereditary taints. Well, be they so or be they private affairs, I have this to say: They are more often due to a lack of will power than to a natural love for evil.

How many fall because they meet no cheering look or loving word. Men of honorable men and tender natures are sometimes met with scorn and contempt because their lofty thoughts are not understood, or in finance they are not as successful as the wife—O holy name so desecrated!—would have them become.

Will needs encouragement to buoy it to its best efforts. How much more easy to be cheerful and brave if our companion in marriage bids us to do so; and how grand is the soul that arises above despair and battles on, single handed when husband or wife is constantly twisting and depreciating. Such a man or woman is imbued with that which constituted the martyrs who died for their honest convictions of right. I have known such men and women; know them still.

My mind dwells upon a noble woman, the mother of two boys, who, at this moment, and for ten or more years, has endured gallant martyrdom because of her belief that she is thus doing a sacred duty to those children. Yes, while I could shake her for her folly through fear, I know she is grand in soul depth. And I know men just as grand in their self imposed efforts to go on bravely striving to benefit others.

Each day we may meet with those who are silent martyrs, seeking to live up to supposed duty. Even those most associated with those noble ones, unless in cases of strongest friendship, may not dream of the depth of anguish hidden beneath a smile. In the daily duties of such sorrowing men their co-laborers see nothing of the grand soul covered by outward calm. On all sides are such patient sufferers. May I daily judge less from outward semblance!

Let each ask of self, am I doing right? Am I cherishing my companion as he or she merits. If his or her opinions differ from my own, may it not be because they are further advanced in thought? Oh, what can I do to make life less burdensome to that brave one! What act of mine is painful? Wives, have you tried to remove all the thorns? Have you been willing to go a little slow in your expenditure because your husband seems doing his best to overcome hard times? Try. Do your duty, or if you fail through carelessness disregard of his expressed desire to help him, do not say he is unkind or in error if he leaves you some day. The woman who does not prize a noble man is unworthy to retain any claim on him or his efforts; and the same can be said of the man who is dwindled in soul. The wrong is in their remaining under one roof.

Written for The Better Way.

ANOTHER IN OUR FAVOR.

BY J. A. B.

After thoroughly perusing the last number of THE BETTER WAY, May 10th, we cannot forbear "speaking in meeting" with our pen and paper. We wish most earnestly to call the attention of the lady readers of this very excellent paper to the fact that there is a Ladies Department. In a late issue one writer criticized Bro. Melchers rather severely upon this new departure. A sort of fencing off process she terms it. Now, we don't feel badly at all being fenced off, and as for the corner, it is a generous one, to say the least.

Materially speaking, we are not one of the kind to be fenced off or hedged in. Although we do not possess wonderful

strength, and can only claim less than one hundred pounds for the garment our spirit wears, still it would take a very high fence to circumscribe our boundary lines, that is, if the fence was scalable. So it would be in the field of literature if we were so fortunate or unfortunate as to be a worker there. We could not be fenced into any corner, and we do not believe the very worthy editor of THE BETTER WAY desires to place any one's literary productions in the background if it is readable, nor that he thinks woman less capable than man in grasping the great problems of the day. In comprehending as fully the laws of life, in digging as deep into the seeming mysteries of nature. We may not interpret aright his motives in instituting the Ladies Department, but it seems to us its design is, in part, at least, to call out the latent abilities of sisters who otherwise would not dare to commit to paper and then to the printer the grand ideas that are their daily companions as they pursue their humble avocations in life.

You who have been readers of THE BETTER WAY in the past have doubtless noticed that a large majority of the written articles have been the production of the masculine brain. We recognize in this arrangement an attempt to incorporate into the literature of this paper more of the feminine element, and thereby not only make it more interesting for its lady readers, but all readers, and both brothers and sisters be fairly represented in its columns. Bro. Melchers has solicited articles from those who have the talent for writing, and so if the Ladies Department does not compare favorably with the rest of the paper, are we not some to blame for not occupying the space allotted to us. The spiritual press is not rich enough yet to be able to pay talented ones large sums of money for literary contributions, nor should we hide our lights under a bushel, small though they may be. Perhaps, like the writer, some of you may feel that you already have your hands, heart and brains more than full; then do as she has at last done, lay down some of them. Now, sisters, let us send the editor every week enough to fill our corner, and then if it goes into the waste basket it will be time to complain. Perhaps some of us in time will become so fearless that we will be able to step out of our corner (we do not believe the fence will be very high) and tackle some of those weighty subjects that so engross the mind of the masculine writer, for we are as much interested in them as they are, and our mentality is as good and strong as theirs. Only give us room according to our strength, and we can do as much.

There is much more we would like to say, but this article has spun itself out much beyond the writer's intentions, so we will reserve the rest for some future time, if this does not find the waste basket.

Written for The Better Way.

MOTHER'S LOVE.

ANON.

It is a subject fit for the pen and intelligence of an angel. With the mere word is associated the purest, sweetest and grandest impulses of the soul. Mother embodies the only everlasting, unfailing, unpurchaseable love known to earth life. The granite cliffs repel the ceaseless beatings of the ocean's waves, but are worn out and crumble to pieces in the contest. Not so with mother's love. The firmament is grand and beautiful, but must melt with fervent heat, and all things in earth and sea and sky have an ending. Not so with mother's love. It is so pure, so unfaltering and unswerving that it stands out in bold relief against the background of the baser and more unreliable passions called love.

Does poverty change a mother's love for her offspring? Does dishonor? Does death? Thank God never. Do these things ever change other love? Thousands of miserable men and women, with broken hearts and withered hopes, stand upon the plane of despair and shout the answer in accents of woe, yea, a thousand times yea.

If we want to find the darkest, the most empty and lonely exposition of human existence, find one who has unfruitfully trusted in other than a mother's love. We may be brought to gaze upon the front of some barren precipice, sombre and awe inspiring in its desolation. There are no flowers, no shrubbery, to relieve its melancholy aspect. Above it a lowering, threatening sky, beneath and around it the arid sands of an unpeopled desert. Upon its brow may stand one little tree, through the boughs of which the winds sigh tearfully sad. In this we have a faint illustration of the pitiable condition of one who has trusted a creature and not a mother. We behold a world wrapped in perpetual, impenetrable darkness and inhabited by a compassionless being. Here again have we the shadow of an illustration.

Elizabeth Bisland Honored. While in New Orleans, on the way to Florida, Miss Elizabeth Bisland, the literary editor of The Cosmopolitan Magazine, was the recipient of many social attentions. At a reception given in her honor by her mother, many persons of literary and social distinction were present. A reception was also tendered Miss Bisland by the members of the Woman's Club, an association founded by Miss Bisland when she lived in New Orleans. From a modest beginning the Woman's Club has grown to be a powerfully equipped association. It has a membership of three hundred persons, and is presided over by one of the most socially influential women of the South, Mrs. Jas. G. Clark. The object of the Woman's Club is to assist and develop the industrial and educational enterprise of women, and the tribute to Miss Bisland was more than a passing compliment.

Jules Verne is described as a white-haired man, yet wonderfully full of life, and as florid of face as was Hugo, to whom he has some resemblance.

Miss Alcott did some of her best work on the back of her father's old manuscripts.

demotion may strike with blinding brilliancy and deadly power, a mother's love remains unshaken.

A pure, devoted wife's love is an inestimable blessing and deep rooted, so also is that of a husband, but neither are as elastic and enduring as a mother's love. In the whole horizon of man's perception there is no fact so beautiful, angelic and true to nature. From helpless infancy to wayward youth, and from youth through the headstrong period of young manhood, it is like a mantle of protection, shelters the race from ostracism and friendlessness. So long as mothers live no one will lack unadulterated love and fervent prayer. God bless them, for their love is heaven born and does not depend for its existence upon some selfish, carnal, vacillating foundation, liable to be changed any moment. When the last solemn change comes to one of earth's children, and the tomb has hidden them from mortal vision, the wife may forget the husband, and the husband the wife, the brother may forget the sister, and the sister the brother, but mother never forgets.

Each hair on mother's head is worth ten thousand on any other. Her smile is truth and love. Her promises are always kept. Her advice is pure gold, and to be taken without reservation or hesitation. When the world has bruised and broken heart, mother is ready to heal. When it frowns and forbids shelter to an erring one, mother's cabin and loaf are always ready. When the ban of legal condemnation has been fixed upon some weak mortal and all others turn with loathing from the condemned, mother's love pillows the weary brain and strengthens the aching heart. Mother is the sweetest and truest relationship we can have in earth life. All honor, all praise, all love for our mothers.

When I speak of mother in this article I mean to use the word in its true significance. I would not apply so exalted and precious a title to friends in mother's place, or devils disguised as angels. Unfortunately, there are many of this class in existence, but for what purpose 'tis hard to say.

Of all the wealth on land or sea,
In earth below, or sky above,
Nothing is equal, it seems to me,
The priceless value of mother's love.

Mother, the dearest word on earth,
A being so like the gentle dove,
She, whose bosom alone gives birth
To the precious jewel, a mother's love.

Love in Life.

Love at its highest point—love sublime, unique, invincible—leads us straight to the brink of the great abyss, for it speaks to us directly of the infinite and of eternity. It is eminently religious; it may even become religion. When all around a man is wavering and changing—when everything is growing dark and featureless to him in the far distance of an unknown future—when the world seems but a fiction or a fairy tale, and the universe a chimera—when the whole edifice of ideas vanishes in smoke, and all realities are penetrated with doubt—what is the fixed point which may still be hit? The faithful heart of a woman! There he may rest his head; there he will find strength to live, strength to believe, and, if need be, strength to die in peace with a benediction on his lips. Who knows if love and its beatitude, clear manifestation as it is of the universal harmony of things, is not the best demonstration of a fatherly and understanding God, just as it is the shortest road by which to reach Him? Love is faith, and one faith leads to another. And this faith is happiness, light and force. Only by it does a man enter into the series of the living, the awakened, the happy, the redeemed—of those true men who know the value of existence and who labor for the glory of God and of the Truth. Till then we are but babblers and chatters, spendthrifts of our time, our faculties and our gifts, without aim, without real joy—weak, infirm and useless beings, of no account in the scheme of things. Perhaps it is through love that I shall find my way back to faith, to religion, to energy, to concentration. It seems to me, at least, that if I could but find my work fellow and my desired companion, all the rest would be added unto me—Henri Frederic Amiel.

If we want to find the darkest, the most empty and lonely exposition of human existence, find one who has unfruitfully trusted in other than a mother's love. We may be brought to gaze upon the front of some barren precipice, sombre and awe inspiring in its desolation. There are no flowers, no shrubbery, to relieve its melancholy aspect. Above it a lowering, threatening sky, beneath and around it the arid sands of an unpeopled desert. Upon its brow may stand one little tree, through the boughs of which the winds sigh tearfully sad. In this we have a faint illustration of the pitiable condition of one who has trusted a creature and not a mother. We behold a world wrapped in perpetual, impenetrable darkness and inhabited by a compassionless being. Here again have we the shadow of an illustration.

Elizabeth Bisland Honored. While in New Orleans, on the way to Florida, Miss Elizabeth Bisland, the literary editor of The Cosmopolitan Magazine, was the recipient of many social attentions. At a reception given in her honor by her mother, many persons of literary and social distinction were present. A reception was also tendered Miss Bisland by the members of the Woman's Club, an association founded by Miss Bisland when she lived in New Orleans. From a modest beginning the Woman's Club has grown to be a powerfully equipped association. It has a membership of three hundred persons, and is presided over by one of the most socially influential women of the South, Mrs. Jas. G. Clark. The object of the Woman's Club is to assist and develop the industrial and educational enterprise of women, and the tribute to Miss Bisland was more than a passing compliment.

Jules Verne is described as a white-haired man, yet wonderfully full of life, and as florid of face as was Hugo, to whom he has some resemblance.

Miss Alcott did some of her best work on the back of her father's old manuscripts.

MEETINGS.

Cincinnati, Ohio.

The Psychic Research Society meets every Sunday afternoon at Douglas Hall, northwest corner of 6th and Walnut streets, at 3 p. m. Admission free; strangers cordially invited.

The Society of Union Spiritualists, of Cincinnati, meets at 10:30 a. m. at 116 W. Sixth street, every Sunday. Sunday evening at 7:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G. A. Hall, 116 Sixth street, Cincinnati, every Sunday at 9:45 a. m. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half past 7 p. m. at the American Health College, Fairmount. Free admission.

Houston, Texas.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bowser street—beances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. J. A. Shelbourn, Chairman.

Boston Spiritual Temple Society, Boston Hall, 104 Franklin street, Boston, Mass. Lectures by able speakers Sundays at 10:45 a. m. and 1 p. m. Mrs. Holmes, President; G. R. Gillies, Treasurer; U. R. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society holds public meetings every Sunday.

The Temple Fraternity School for children meets at 10:45 a. m. afternoons at 5:45, and Wednesday evening at 7:45.

NEW WASHINGTON STREET.—The First Spiritual Society of New Washington Street—Business meeting, Friday at 7 p. m. Spiritual meeting, Friday at 4:45 p. m. Tea served at 6 p. m. Public meeting at 7:30 p. m. Spirits afternoon last Friday evening in each month. Mrs. A. Barnes, Pres., Mrs. F. B. Woodbury, Secretary, 23 Bromley Park, Boston Highlands.

Meetings at Twilight Hall, 78 Washington street corner of Hollis. Eben Cobb, Conductor.

The Ladies Industrial Union hold their meetings each Wednesday afternoon and evening at Twilight Hall, 78 Washington street corner of Hollis. Circle 44, supper at 6, musical and literary entertainment at 8 o'clock. All are welcome.

Mrs. Ida P. A. Whitlock, Pres.

EAGLE HALL, 116 Washington street, corner of Essex—Sundays, at 2:45 and 7:45 p. m. also Wednesday days at 8 p. m. Able speakers and test mediums, Excellent music. Dr. E. H. Mathews, Chairman.

America Hall, 72 Washington street—Services each Sunday.

A Public Social Meeting will be held every Thursday evening at 7:45 in the office parlor of Evans House, 175 Tremont street. Eliza J. Bennett.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening at 7:45 o'clock.

Meetings are held at Grand Army Hall, Sundays at 2:45 and 5:45 p. m. All mediums invited. G. F. Wright, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Sec.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Mass street. D. Simons, Secretary.

Columbus, O.

First Spiritual Ladies' Aid Society hold their meeting at Madison Temple, on Third street, Wednesday evening at 7:45. All mediums invited. H. Colt, President.

New York, N. Y.

The American Spiritualist Alliance meets at 219 West 42d street, New York City, on the first and third Wednesday of each month at 8 p. m.

All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

Spiritualists who are disposed to aid the American Spiritualist Alliance can do so by sending subscriptions to its treasurer, F. S. Maynard, 210 Washington street, who will acknowledge all remittances.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such is invited to become members.

Henry J. Eddle, President.

J. F. Clark, Cor. Secretary, 10 Liberty St., N. Y.

Adelphi Hall, corner 52d street and 7th avenue.

First Society of Spiritualists hold meetings every Sunday evening at 7:45 o'clock, at 510 6th avenue, near 30th street. J. F. Snipes, President, 416 Broadway.

Philadelphia, Pa.

First Association hold their meetings every Sunday morning and evening at their hall, 810 Spring Garden street. Lycée, 212 p. m. J. Wood, Pres.

The Second Association of Spiritualists of Philadelphia hold spiritual and mediumistic meetings every Sunday at 8 p. m. at their church, on Thompson Street, between Front Street and Franklin Road. Seats free. Public invited. T. J. Ambrosia, Pres.

L. T. Abbott, Secretary.

Spiritual Circle Hall, 124 Columbia Avenue, S. 82nd Street, every Sunday afternoon at 2:30 and evening at 7:30. Dime collection.

Keystone Spiritual Conference meets every Sunday at 2:15 p. m., at their hall S.



BURIED ALIVE.

A Narrative by Sunny South.

Were you conscious of your condition during the time that your body lay in trance? was asked of one who had been resuscitated from the grave.

Not until the coffin lid was being shut down upon me. This caused me to experience a slight suffocating sensation, which made me conscious of the fact that I was going to be buried alive. The realization of this so shocked me that I was surprised it did not kill me in reality. I endeavored to protest against it, but found that I could neither move nor speak, and was compelled to submit to this horrible treatment by force of circumstances. But after the coffin lid was closed, I found that my situation was not as unbearable as I expected, and consoled myself with this for the moment. Then I began to wonder whether it was a reality or a dream, and became interested in the proceedings. The next instant I felt myself being lifted up, and a few moments later shoved into the hearse. I felt myself being rolled over the ground, and thought it a long and monotonous ride. Finally the cemetery was reached, and I again felt myself borne by human hands down into the family vault and gently placed upon the floor. A few moments after this all was quiet.

I then began to feel anxious, and wondered if it would occur to any of my family that I might be in a trance and return to examine my condition, and probably relieve me. This train of thought somewhat animated me and for a moment I forgot my situation. Thinking I was at home lying down upon my lounge and meditating as I was in the habit of doing, I arose to a sitting position, at the same time throwing my legs over and placing my feet upon the floor. The next moment I was sitting upon my coffin—the lid offered no resistance to my wishes.

Gazing around me I beheld the familiar caskets in which the remains of those who preceded me were resting, and many of which were placed in their respective positions under my own supervision. Next I took note of myself, and saw that I was dressed in my full black suit. I immediately realized that this was in honor of my funeral obsequies, and sadly smiled. Again the thought occurred to me that if my family were not notified of my situation and release me, I would die in reality; and wondered how it could be done. Suddenly I was impressed to do so myself, and on the impulse arose and walked toward the staircase of the vault—but at the same moment I felt myself checked, as if held fast by a cord wound around my heart. I examined myself to see what it meant, and beheld a dark magnetic line extending from my breast to the coffin in which I had been lying.

I returned to my ca-ket and to my surprise I saw the counterpart of myself within—laying with folded hands in death. I shrank from the sight, and again felt the tugging at my heart, and then noticed that the magnetic cord connected me with the heart of the body in the coffin.

What this meant I could not at first surmise, but upon reflection wondered if that was the cause of the trance condition of my body—the spirit not yet being disconnected as it should be in a genuine case of death. I then wondered if I could not sever the connection myself, and upon the impulse grasped the cord with both hands and tried to pull it asunder. As I did this the suffocating sensation returned, and I imagined myself in the coffin again. I immediately realized that caution was necessary, and exercised my reason. This told me that such a proceeding might reanimate the body, draw me into it, and that I would probably die of suffocation. And furthermore, that by so doing, I would be severed from my family entirely, whereas by exercising caution and judgment, I may possibly devise some means of having the coffin opened before trying this over, and if I should then succeed in reanimating the body, I would awaken again to mortal life instead of being suffocated.

This conclusion not only gave me hope, but made me feel quite happy for the moment, and turned to the staircase leading out of the vault. I again felt the tugging at my heart, but found, that by moving away gently, the magnetic cord was not only capable of extension, but gave me no pain whatever.

This was satisfactory, and I boldly marched forward. Although the trap door was secured over the opening, I could see through it, as through glass; and when my head touched the top it met with no resistance; and a moment later I stood on terra firma, surrounded by innumerable graves and tombstones. The pathways of the cemetery were

familiar to me, and I soon found myself on the highway leading toward the city, from whence I had been conveyed as a corpse a few hours before. But at night, I met nobody until I neared the city limits. Then a few straggling country wagons rolled by, but neither the horses nor drivers seemed to notice me, although I passed them near enough to be touched. Reason told me that this was due to my present condition—being not in the flesh or of material substance, and consequently what the world would term a spirit or ghost. But if not seen by these mortals, how would it be possible for me to manifest to my people at home? was a question which began to puzzle me.

However I would try, and continued my journey homeward—arriving there at 10 o'clock. Although the doors were locked, I found no difficulty in passing through them—matter apparently offering no resistance to ghosts; and in a few minutes stood beside my wife, who was reclining in an arm chair, but bowed down with sorrow. I spoke to her, touched her, but of no avail—she was unconscious of my presence. Finally she retired to bed—I remaining in the room below to reflect upon future plans. After musing awhile I noticed a change of scenery taking place—the same apparently passing away from me. The first moment I was puzzled; but when I exercised my penetration, I perceived that the magnetic cord was contracting, and that I was being drawn back to my body in the vault. This displeased me, for I had a horror of returning to the tomb of the dead, and wished myself home again. My wish was immediately fulfilled, and I was again sitting in my old arm chair. A few moments after this I made the discovery that my wishes were potent—being fulfilled as rapidly as I made them, and immediately finding myself wherever I directed my thoughts. This gave me new impetus, and I began to amuse myself by willing myself to different persons—the most of whom, however, I found asleep and therefore uninteresting patients.

Suddenly I thought I heard my wife calling me; and while directing my attention toward her, I found myself gliding into her chamber. She was asleep, but tossing restlessly upon her pillow. Occasionally she muttered a few words, among which I heard my name mentioned. But upon trying to catch their meaning, I found that I could penetrate her soul, and to my surprise was able to read her thoughts. She was thinking, or rather dreaming, of me; and in her meditations appeared to be anxious about me—wondering if I could have been in a trance instead of dead—although the body had lain in state for four days.

For the moment, believing myself alive in the body, I answered her musings, by telling her that I was not dead—that she should have the coffin opened, and I would then, by force of will, reanimate the body and arise to mortal life again.

Like a terrible shock my thoughts seemed to have penetrated her soul, for she arose in bed, threw her hands up in wild agony, and shrieked out: "He is not dead—he has been buried alive! oh! my husband, my poor husband!—help! help!"

The last words were so loud as to pierce through the whole building; and which not only awoke some of the inmates, but brought several of them to her room a few moments later.

"What is the matter, my child?" asked her mother, who was the first one to enter.

"My husband, my husband is buried alive—quick! quick! release him before he suffocates!" she pitifully answered.

"You have been dreaming, my daughter," answered her mother, soothingly.

"No, no, no! he was here—I saw him—oh, oh—he is not dead—I saw him—he came here to tell me that he was not dead, but only in a trance!" my wife cried, in deep affliction.

Her mother pleaded with her, telling her it was only a dream, but that they would go to the tomb the next day to satisfy her. But only after much persuasion would she allow herself to be quieted.

I felt sorry for my wife's agony, although I had cause to congratulate myself on the success of my undertaking—feeling satisfied that I would be released from the tomb on the morrow, and hoping that I would be also successful in reanimating my corpse sufficiently to be able to inhabit it again.

With this feeling of comfort, I waited out into the night air, to enjoy the life of a being freed from the trammels of the flesh, and to await the time of my re-incarnation to arrive.

It would take up too much time to narrate all the material facts which were enacted under my notice; but in connection with them I made observations which I not only remember as a mere dream, but which have left impressions on me not to be forgotten. Among them I observed that man in his spiritual garb has many advantages over mortals—his spiritual perception, his will power and his force of penetration being superior to that of the spirit in the flesh. That by the first he is enabled to understand more readily; by the will he governs himself as man

does by physical power; and by penetration he is enabled to not only read the thoughts of others, but as readily make himself understood by piercing into the depths of others' souls. But at the same time I observed that our little worldly impurities—physical habits, human weaknesses and soul passions—greatly interfered with the free use of these functions, attributes, forces or whatever they may be called, and prevented me from understanding anything beyond the ordinary affairs of human life—although divining higher light, more power, and happiness not found in mortal life. This one fact alone makes me reflect seriously on our spiritual duties at present; and how necessary it is that we should overcome everything that belongs to animal nature—that the very remembrance of it, as a spirit, brings the material forces into action, and we are unconsciously attracted to conditions agreeing with the thought in the same manner as I was attracted to my body when not exercising my will-power to keep away from it. And that we should therefore endeavor to bring our spiritual conditions to one of purity—i. e. stable enough to be able to resist all temptation, combat psychological influences, and oppose discordant conditions which are everywhere active on the earth's sphere. Without being able to do this, we cannot penetrate into the depths of creation, causation or any of the mysteries of life, which every soul is intuitively desirous to know and understand. And furthermore, that as long as man has a useful feeling for anything material, he will be susceptible to animal influences; as long as he cannot control his impulses, he will be imaginative and only understand things according to his individual liking—the soul's will-power not being powerful enough to control the actions of the brain; and as long as he is suspicious or treacherous, he is lacking in the love-developing; trusting in higher power with utmost confidence being the first indication of the soul rising out of its dark mortal conditions—love giving it the power to penetrate its future, and naturally makes it sanguine and happy. In a word, man must be able to control every taste, need and desire of his body before he can be accorded a perfect spirit—freed from the influences of matter to become positive to it. Such were the conclusions I arrived at by the time that my wife and mother law were ready to start for the cemetery on the following morning.

Nothing of note transpired during our journey thence. I sat in the same carriage with the twain, without their being aware of my presence. Arriving at the cemetery, they went to the keeper's lodge and made their mission known. He unhesitatingly acquiesced to their wishes and proceeded to the vault, followed by myself. A few moments later the coffin lid was laid aside, and I began to operate on the magnetic cord which bound me to the body. Instead of feeling the suffocating sensation as before—when the coffin was closed—I felt like one feels after a long run—trying to catch a long breath. It must have been noticeable on the body, for I heard my wife cry out: "He breathes—he must be still alive!"

This gave me renewed vigor—I centered my whole force of soul on the body and exercised my—what I may term the lungs of my spirit body; and the more forcibly I did this, the more I felt myself drawn into the body and consciousness gradually leaving me. Finally I gave one last effort to draw a long breath and all was dark to me.

When I became conscious again I found myself lying in the coffin, but my head was resting on my wife's arm. I opened my eyes and saw her bent over me. At this moment she called me by name, but I felt too exhausted to either speak or keep my eyes open, and was only conscious that my head fell to one side and that I was endeavoring to catch breath. Then I lost consciousness again, and when I awoke found myself lying on a bed in the keeper's lodge. It was not until the fourth day that I was able to gather sufficient strength to permit myself to be taken home in a carriage. Three weeks have passed since this event, and I feel perfectly well again—physically and mentally—only, as I say, it has left a deep impression on me, and given me light on the course I am to pursue to become a perfect spirit if possible, before venturing over again—and that is, to overcome all that which belongs to the animal nature, to be able to control every taste, need and desire of our material condition.

Elk City, Kas.

I herewith send you a report of lecture and work of Mrs. M. Allen, of Peoria, Ill., with us during the last week.

On Saturday evening she gave a lecture in the Christian Church. Subject: "Religion and Science." She spoke by inspiration, and the beauty and pathos has never been surpassed here.

While she gave no public tests or psychometric readings as advertised, she won all hearts whose purpose was truth, and elicited but little adverse criticism, even from the most absurd credal minds.

On Monday evening following she gave a lecture in Grand Army Hall, with psychometric reading, which was marvelous, and verified by those identified therewith. All who sought to investigate the subject of Spiritualism were convinced through her of its beauty and truthfulness.

Give us more of such noble souls as she and the entire world must know the truth.

Orthodoxy fears, and therefore hates Spiritualism, and because orthodoxy is decreed many good but credulous souls view our faith as opposed to Christianity. It is well known, however, that the spiritual narrative taught not cred but spiritual truth, then they could see that orthodoxy was the minister interpretation of Christianity, and Spiritualism or spirituality, but its confirmation. We believe what Christ taught, but not all that the misguided say of him.

Come, and let us reason together in the spirit of that soul religion that we love; not to antagonize but to harmonize all that is pure. And we want to say to all that will who may learn of these beautiful truths from Mrs. Allen and her guides will be but the nearer that universal harmony that makes the hope of eternal happiness the natural order of things. In this we trust.

We have organized effort to do the best we can on the mortal plane to co-operate with the purer beings on the spirit side, to lift humanity higher, realizing in its highest sense that the end and not the means should be the object of our purpose.

Written for The Better Way.

'Twill All be Right Some Day.

By L. V. CALY.

My soul is faint with all its longing,
My spirit would indeed be free,
My heart is weary with its aching,
Sore wounded by your cruelty.

I know you do not, cannot love me,
And that you abhor me every way,
But O! I've learned to look beyond you,
And know 'twill all be right some day.

For soon at heaven's portals standing,
The little sister there will be,
And she will greet you as you enter,
And then I'll know that you love me;

And then all that has been denied me
Will come to brighten all my way,
I'll have my darlings all beside me,
No longer be cast away.

Sister bars will fall asunder,
Like Paul's and Silas' prison chaluz,
Environments that long have bound me,
Will vanish with my sighs and pains,

The veil that hid all pleasure from me
Will rise, and floating far away,
Leaves us to know each other better—
Ah, yes! 'twill all be right some day.

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THE PSYCHOGRAPH
Of Especial Use in the same Circle.

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to certainty and correctness of the communications, and as a means of developing mediumship. Many who were not able to receive messages by the planchette, have been able to do so by the psychograph.

Capt. D. B. Edwards, Orient, N. Y., writes: "had communications (by the Psychograph) from many other friends, even from old settlers here, who have been long absent, and have been greatly improved in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest satisfaction, and have given me a new and more spiritual life."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote as follows:

I am much pleased with the Psychograph. It is very simple in principle and construction, and is a valuable addition to the apparatus of spiritualism.

It is much more reliable than the planchette, and is more likely to give correct answers.

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A SPIRITUAL SYNTHESIS.

Concluded from Page 1.

standing, one manifestation is just as valuable as another, life and death, or change, the scene of to day or to-morrow, the earthquake that takes away large populations, or the peaceful birthday morning that brings millions of new babes into the world; each of these are manifestations of a plan and purpose.

The principle fact in Spiritualism is, that it bridges over the wide space which death has made, making the continuation of expression in spirit life as much a part of life as that which is here, making it even more, and giving to the human mind the fulfillment of that which has always been hoped for; that there is no break, no impassable barrier, no gulf that separates man from eternity. The more you think of this proposition and the more it is revealed to the understanding from within, that eternity is here and now, that the stepping into or out of the habitation, the taking on or off of the physical raiment is only one of the external factors, and somewhat unimportant. However important as a physical fact, the spiritual proposition connected with it is the only important one.

Then we have a still larger view which all Spiritualists must learn to take sooner or later; to day, or to-morrow, or another day; that every phase of manifestation in Spiritualism is an adaption to the needs of the world and not a finality. If spirits can do so and so, why don't they do this or that? people say. Why don't they move this house? That they can, as well as to move an atom, is perfectly true; that they could, if an adequate spiritual purpose was to be served, is evident. But you will please to explain why they should, just because the human mind asks them to do it? It would be a great inconvenience to the owner of the building, it would produce nothing but a momentary excitement. It would be one of the nine days wonders of the world, but establishing nothing; and if the house had to be moved as a matter of convenience or economy, you have the usual dynamical methods. Then people say, well, now if this is true, why does not the spirit world satisfy me? That is the important proposition in the universe. The one who addresses you has thought that, too. Some years ago, when Spiritualism was in its infancy, the one who inspires your speaker to-day thought well, if this is true, is it not worth while that I should know, and why does not the spirit world satisfy me? I soon found out, however, that it did not make the slightest difference to the spirit world whether I accepted this truth or not; it might make a great difference to me; and that, the manifestations being in existence, if I did not choose to investigate and avail myself of them, why should the powers of spiritual existence bend to my egotism? Would it make eternity longer or shorter, add one jot or tittle to the value of spiritual existence? Was it not my loss if I did not seek it? Was there any gain to Spiritualism if I found it? By no means. Therefore I came to understand that when I was baffled in any particular experiment, when some manifestation would nearly, but not quite, satisfy me, when I would pursue what would seem to be a thread of discovery, and I would find it leading to nothing; when on the one hand there seemed to be discrepancies, and on the other indubitable evidence, it was for a purpose. Why could I not be decided? Simply because I had not that kind or condition of mind, my mind was not fashioned to be decided in a moment, and for twenty-five or thirty years such was the case; yet at the end of that time I found myself in possession of such an amount of testimony that if testimony alone were required I had enough to convince the world. This fully shows that it is not what the spirit world does that satisfies, but the state of the mind in which those are who receive it; it shows that it is not what is demonstrated, but the condition of the people, and that the manifestations of Spiritualism are working their way as fast as the minds of the world can assimilate them, as the world can understand, and that Spiritualism as the grand proposition, as the stupendous proposition of this period of the world, is more than confirming itself by the manifestations that occur. That the manifestations must not precede the proposition; if they do, then doubt and obliquity is thrown upon them until the world grows up to the proposition.

The first thing is a discovery of a principle in science and its announcement, the next the persecution of the announcer; but the world grows up to the demonstration. Spiritualism more nearly than any other proposition in the world has the announcement and demonstration together, but the demonstration has not come first. If all the world should clamor for a miracle, or if a manifestation should occur that would set the whole populace to wonder and amazement, there would still be no demonstration until it entered the minds of the people what was to be demonstrated. A great many valuable minds in Spiritualism have come

into the proposition first and demonstration afterward; have accepted the mental, spiritual and ethical parts, and then have witnessed intelligently the manifestations. A great many others have been hurried into the manifestations too soon, and have been obliged to take refuge in some of those liberal churches, concerning which questions were asked to-day. A great many have been thrust headlong into the facts who know nothing about the spiritual proposition, and have been wandering around it for thirty years, investigating and trying to find more facts. If you have one arithmetic it is just as valuable as a hundred; but we know of Spiritualists that carry at least a thousand, in the way of physical manifestations and tests, but they mean nothing; not one problem of life is solved by them. The value of one arithmetic is to solve the mathematical problems that may occur in daily life or in business, with the propositions therein contained; and the man would be accounted an idiot who would go doling out arithmetics to his friends.

The whole proposition of Spiritualism is included in the fact as well as in the all-abiding and perfect truth; that the manifestation comes in accordance with need. That it comes in response to that need, that it is guided by a purpose, that that purpose not only includes the whole of the general manifestation of Spiritualism at this time in the world, but all its parts, and that when all those parts are fitted in together, like the experiment which seems to be a failure in science, it but forms more certain testimony on the side of its truth. So that between the fragments, in the midst of the debris, throughout the incongruities, you read in shining letters at last that the spirit world and work are one; however varied the material expression, however diversified the gifts, however strange and singular the seeming manifestations, or whatever may be the incongruities concerning the instruments employed, the work of the spirit world is a unit; and this work, and the demonstration of it, are included in the Spiritualism of to-day; which with all its seeming crudities of external manifestation, nevertheless leads you behind that manifestation unto the only realm that conquers death and the fear of it.

Dr. Loucks and His Cures.

A genuine Bible miracle performed in this 19th century by Dr. J. S. Loucks now of Worcester, Mass., who is using this same miraculous power and is performing many miraculous cures in all parts of the United States and Canada, also in different parts of Europe, England, France and Denmark. Send for circular with testimonials. See our notice in this paper for examination by lock of hair.

In justice to the cause of truth and to Dr. J. S. Loucks, and for the benefit of the suffering of earth mortals, and with a heart full of gratitude to our kind benefactor, we do solemnly and unhesitatingly state the facts just as they transpired. Our boy, Pardner Gorham, was taken sick with the dreadful disease, cerebro spinal meningitis, and was confined to his bed about twelve (12) weeks. During this time we employed three of our best physicians, but they gave him no relief, and he was so reduced in flesh and worn out that he was a dreadful sight to behold; nothing but skin and bones; and suffering intensely constantly, and the doctors all told us they could do nothing more for him and left him to die as we supposed without hope, and we were daily and hourly expecting this to come. But business called me to Potsdam, N. Y., and while talking with a friend, Stephen Grover, we told him of our boy then dying at home, and he told us to go and see Dr. Loucks, for he had saved a boy of his son's family from death from the same disease. I went to see Dr. Loucks and told him my story and wanted him to go and see him, but he said he could not go, the distance was too great, it being twenty miles away, and my sadness and disappointment being so great he said to come with me and we will see what can be done. We went into a cellar with two rooms in it. He told me to sit here and he went into the next room and shut the door, and in a short time came out and said to me: "We have treated your boy and he is better, and will get well, and to go home and to find it so." We went home and found that at the very hour he was treated by Dr. Loucks his pains all left him and he rose up in bed and began telling stories to his mother, not knowing what had caused all this change until I told them. And he continued improving rapidly, and going out too soon he took cold and had a relapse, and again we went to Dr. Loucks and again he restored him, and the disease did not return again. He has remained well since. No remedies were used, for we had given up all hope in this direction. Now this is unexplainable by us as well as marvelous, and only being equalled by Bible miracles of old.

THOMAS GORMAN.

H. E. IRISH, witness to signature. South Colton, N. Y.—On the 1st day of May, 1885, before me came Thomas Gorman, known to me to be the individual who executed the above, and acknowledged that he executed the same. L. ROBINSON, Notary Public. See ad in another column.

Mrs. Simpson—"So your servant has run off. How foolish in her to leave a good home like this. Don't you think she'll regret it?" Mrs. Simpson—"Yes, my husband went with her."—N. Y.

Pungent Paragraphs.
We are most impatient with the faults that are like our own.

Questions—Who is that young gentleman with the important air and a fur collar on his overcoat?
Cynicus—That is a Bohemian.
Cynicus—Has he written anything of any account?
Cynicus—No, but he patronizes the cheap tables of note.

"Oh, what rapture," said Augustus.
As he swung upon a gate
With his maiden fair beside him,
Till the hour was very late.
"Oh, what rap'd yest?" asked a fellow.
Who o'erheard him bowl in plain.
"I don't know," replied Augustus.
"But I suppose the old man's cane."
—Judge.

Hope is like the sun, which, as we journey toward it, casts the shadow of our burden before us.

An arbitration treaty has been signed in Secretary Blaine's office in the department of State, by representatives of nine American nations, viz., the United States, Guatemala, Nicaragua, Salvador, Honduras, Bolivia, Ecuador, Hayti and the United States of Brazil.

GETTING EVEN WITH CHICAGO.

The New York World of a late day says:—Judge Cowling in sentencing a convicted thief from Chicago yesterday, showed his philosophical side. "I suppose you came to attend the world's fair," said he, "but you made a big mistake in leaving Chicago. If there is anything that will give satisfaction to our citizens it will be the fact that we shall escape all the rogues and thieves in the country, who would have flock to it. You were the vanguard of the lot. Three years

It has been discovered that a large portion of Utah is underlaid with a body of water, which can be reached by boring wells from 100 to 200 feet.

The amount which a boy thinks he learns about a business in a week would stagger the owner to carry off.—Exchange.

Who knows himself will weep till self is slain
Till then, Love's mightiest efforts are in vain:
Who conquers self, o'er death and hell has
trod;

Around him is Paradise; within him—God.

—T. L. Harris.

The greatest diving feat ever achieved was in removing the cargo of the ship Cape Horn, wrecked off the coast of South America, when a diver named Hooper made seven descents to a depth of 201 feet, and at one time remained under the water 42 minutes. Siebe states the greatest depth to which a man has ever descended to be 201 feet, equivalent to pressure of 8½ pounds per square inch.

Work within the lines of your strength. Do not imagine that you are nothing because you are not everything.

Teacher—Who was the greatest woman America has produced?
Scholar—Mr. George Washington's mother.
Teacher, surprised—What?
Scholar, promptly—Y's, ma'am. She was the mother-in-law of our country.—Lowell Mall.

Mean men of every kind are apt to imagine that people do not know of their failings because they do not mention them.

A recent prize-fight one thousand miles away from New York was set up in type in three newspaper offices in that city two days in advance. It gave both sides, and papers were on the street ten minutes after the victory was declared.

THE PROFESSIONAL MARGIN.

Want to build a \$5,000 house? said the architect. Certainly, sir. James, hand me down that book of \$5,000 plans.

You mistake me, interrupted his visitor; I said I had just \$5,000 to spend on a house.

Ah, yes, said the architect, I see. James, hand me down the book of \$5,000 houses—Puck.

Postmasters were all required to weigh every bit of matter that passed through their hands last week, probably for census purposes.

A tinker having mended a stove-pipe, the judge addressed the form's wife, an important witness in the case, thus: "Your husband, madam, is the plaintiff in this suit, is he not?"

"No, sir," she replied indignantly, "he's the tinker."—Rough and Tough.

The number of men is almost equal to that of women; the average of human life is 33 years; one quarter of the population of our earth die before they attain the age of 17 years; it is only one person among a thousand who becomes a centenarian, and hardly six persons among a thousand who attain 75 years of years.

The productions of a great genius, with many lapses and inadvertencies, are infinitely preferable to the works of an inferior kind of author which are scrupulously exact.—Addison.

SUCH A PICNIC.

A gentleman who had two funerals to attend in one day sent his Irish servant to one of them as his substitute. On his return he was asked about the service.

Well, sir, I never went to such a picnic.

What do you mean?

An' sure, there came in a lot of min' wid long aprons on them, wid asashes, and hate wid plumes, and wid long gloves, and they walked along tortois the coffin and wid outd a wry a word.

Ob! they were Knights Templar. The dead man belonged to that order.

There there came in a lot of fellers wid frocks on them, and knelt down by the coffin and said somethin', and one of them put a five dollar bill in the corpse's hand.

Yes, ye; they were Adventists. They put the money in his hand to pay his fare across the dark river.

Begorrah, thin, he'll have to swim, for I have the five dollars in me pocket.

Montpelier, Ind.

A spiritual camp meeting will be held two miles west of Montpelier on the Ft. W. C. & L. R. R., at the celebrated Rustic, commencing June 13-19, and continuing ten days.

Good test, inspirational, materializing and other phases of mediumship will be present, among whom are C. J. Barnes, physical medium; D. A. Herrick, independent slate writer; N. W. Small, healer, and others of note. Less Bible, lecturer.

Test accommodations can be secured by conferring with Mr. Waugh.

In the meantime, where Spiritualists can enjoy a season of recreation and have the benefit of a continuous strawberry festival during the meetings.

Special rates have been arranged at the Hotel House. Transfer in waiting at all trains for conveyance to the grounds at a small charge. For information address

JAMES WAUGH, Montpelier, Ind.

MOVEMENTS OF MEDIUMS.

Rev. James DeBuchanan is open to lecture engagements during June and July, and from September on. Address 230 Morgan street, St. Louis, Mo.

D. W. Hull would be glad to make engagements for lecturing in Iowa, Illinois, Indiana, and New England. Address, Banner of Light, 101 R. Francis, Address, Colfax, Ia.

Mr. and Mrs. N. Aspinwall, inspirational speaker and test medium, leave Milwaukee, Minn., in June for Eastern Camp meetings, and will take engagements on the way.

Mrs. Maggie Stewart, platform test and divinatory medium, 244 East Main street, P. O. Col., and engaged for the winter months by solicited, in view of first-class talents. Address as above.

Mr. Edgar W. Emerson's engagements for the months of May and June are as follows:

May 4th and 5th: Haverhill, Mass., May 15th and 27th: West Whistler, Conn., May 22d: Cincinnati, Ohio, Sundays of June.

Lyman C. Howe is free for May and June. He is engaged for Toledo, Ohio, June 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22d, 23d, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32d, 33d, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42d, 43d, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52d, 53d, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62d, 63d, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72d, 73d, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82d, 83d, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92d, 93d, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102d, 103d, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122d, 123d, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132d, 133d, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142d, 143d, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152d, 153d, 154th, 155th, 156th, 157th, 158th, 159th, 160th, 161st, 162d, 163d, 164th, 165th, 166th, 167th, 168th, 169th, 170th, 171st, 172d, 173d, 174th, 175th, 176th, 177th, 178th, 179th, 180th, 181st, 182d, 183d, 184th, 185th, 186th, 187th, 188th, 189th, 190th, 191st, 192d, 193d, 194th, 195th, 196th, 197th, 198th, 199th, 200th, 201st, 202d, 203d, 204th, 205th, 206th, 207th, 208th, 209th, 210th, 211st, 212d, 213d, 214th, 215th, 216th, 217th, 218th, 219th, 220th, 221st, 222d, 223d, 224th, 225th, 226th, 227th, 228th, 229th, 230th, 231st, 232d, 233d, 234th, 235th, 236th, 237th, 238th, 239th, 240th, 241st, 242d, 243d, 244th, 245th, 246th, 247th, 248th, 249th, 250th, 251st, 252d, 253d, 254th, 255th, 256th, 257th, 258th, 259th, 260th, 261st, 262d, 263d, 264th, 265th, 266th, 267th, 268th, 269th, 270th, 271st, 272d, 273d, 274th, 275th, 276th, 277th, 278th, 279th, 280th, 281st, 282d, 283d, 284th, 285th, 286th, 287th, 288th, 289th, 290th, 291st, 292d, 293d, 294th, 295th, 296th, 297th, 298th, 299th, 300th, 301st, 302d, 303d, 304th, 305th, 306th, 307th, 308

A SPIRITUAL SYNTHESIS.

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Yes, said the architect. I see, James, hand me down the book of \$3,000 houses.—Puck.

Postmasters were all required to weigh every bit of matter that passed through their hands last week, probably for census purposes.

A tinker having sued a tailor for mending his stove-pipe, the judge addressed the form-writer as an important witness in the case that "Your Honor is a good man, is the plaintiff in this suit, he is not."

"No, sir," she replied indignantly, "he's the tinker!"—Rough and Tough.

The number of men is almost equal to that of women; the average of human life is 35 years; one quarter of the population of our earth die before they attain the age of 17 years; it is only one person among a thousand who becomes a centenarian, and hardly six persons among a thousand who attain 75 years of years.

The productions of a great genius, with many lapses and inadvertencies, are infinitely preferable to the works of an inferior kind of author which are scrupulously exact.—Addison.

SUCH A PICNIC.

A gentleman who had two funerals to attend in one day sent his Irish servant to one of them as his substitute. On his return he was asked about the service.

Well, sir, I never went to such a picnic.

What do you mean?

An' sure, first there came in a lot of min' wid long aprons on them, wid ashes, and had wid plumes, and wid long gloves, and they walked along lorin' the coffin and wid outd a'ry a word.

Ob! they were Knights Templar. The dead man belonged to that order.

Then there came in a lot of fellers wid trocks on them, and knelt down by the coffin and said somethin', and one of them put a five dollar bill in the corpse's hand.

Yes, yes; they were Adventists. They put the money in his hand to pay his fare across the dark river.

Hegorra, thin, he'll have to swim, for I have the five dollars in me pocket.

Montpelier, Ind.

A spiritual camp meeting will be held two miles west of Montpelier on the Ft. W. C. & L. R. R., at the celebrated Rustic, commencing June 13, 1890, and continuing ten days.

Good test, inspirational, materializing and other phases of medium will be present, among whom are C. J. Barnes, physical medium; D. A. Herkoff, independent slate writer; N. W. Small, healer, and others of note. Leon Bible, lecturer.

Test accommodations can be secured by conferring with Mr. Waugh.

This is a location where Spiritualists can enjoy the quiet of recreation and have the benefit of continuous strawberry festival during the meetings.

Special rates have been arranged at the Mill House, Transfer, in waiting at all trains for conveyance to the grounds at a small charge. For information address JAMES WAUGH, Montpelier, Ind.

MOVEMENTS OF MEDIUMS.

Rev. James DeBuchanan is open to lecture engagements during June and July, and will be at the following addresses: Mt. Morgan, Mo.

D. W. Hall would be glad to make engagements for lecturing in Iowa, Illinois, Missouri, Nebraska, References, Banquet, Light and J. R. Francis, Address, Co., Ia.

Mr. and Mrs. H. N. Aspinwall, Inspiration speaker and test medium, leave Minnesota, Minn., in June for Eastern Camp meetings, and will make engagements on the way.

Mrs. Maggie Stewart, platform test and clairvoyant medium, 34 East Main Street, Piqua, Ohio, can be engaged for the winter months by societies in need of first-class talent. Address as above.

Mr. Edgar W. Emerson's engagements for the months of June and July are as follows: May 4th and 5th, at Harrison, Mass.; May 14th and 15th, West Winfield, Conn.; May 22nd, Cincinnati, Ohio, Sundays in June.

Lyman C. Howe is free for May and June. He is engaged for Tuesday, Thursday and Sunday, July 3d and Aug. 1st, Canada, and from Aug. 15th to 1st at the Iowa Camp meetings. He is yet free for last two weeks of August.

Mrs. Foye has been doing a grand spiritual work for the past two months in Denver, Col., and will continue her engagement with "The College of Spiritual Philosophy" for several months longer. Her address is 2500 West, Denver, Colorado.

G. W. Kate and wife will serve the cause in the West during June and July. They would like to have some eight weeks in vicinity also have some open months after the summer, for the ensuing season, which they desire to fill west of the Rockies. Address them at Topeka, Kansas.

Mrs. Jennie Hagan speaks at Columbus, O., to-morrow, June 1st; at Marion, O., June 3d and 4th; at Cleveland, June 6, 7th and 8th; at Toledo, June 10th; at Cincinnati, June 13th. Persons desiring her services for week evenings in vicinity of above-named places address her at 24 South Third street, Columbus, O.

Dr. W. A. Hale, President of the Echo Spiritualist Society, Boston, Mass., has the two weeks of July, also the months of August and September open for camp meetings, associations, etc. Address him at 125 Franklin Street, Boston, Mass.

Mr. and Mrs. J. M. Aspinwall, Inspiration speaker and test medium, leave Minnesota, Minn., in June for Eastern Camp meetings. He is yet free for last two weeks of August.

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